SCRIPTURE READINGS *and* SERMON OUTLINES

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SCRIPTURE READINGS
AND
SERMON OUTLINES

For the Use of
Bible Students, Ministers,
and Gospel Workers

Compiled and Edited
by
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PREFACE

This work has been prepared at the request of the publishers to meet the constant calls they receive for a book of this kind. It includes two parts, as the title implies. 1. Scripture Readings. 2. Sermon Outlines.

The Scripture Readings consist of two divisions—(a) doctrine, and (b) ethics, or duties. The first presents the Scriptures on what we should believe, and the second those telling us how we should act. It is impossible to over-emphasize the value of Bible study. Faithful daily study of God's Word will, as nothing else can, feed the souls of God's saints, confirm their faith, promote their growth in grace, and equip them for Christian service. The world's greatest soul-winners have been those possessing a thorough and practical knowledge of the Bible. The topical method of Bible-study is the most practical, and should have special attention, but should not be followed to the exclusion of all others. Some of these topics were originally published in a book of "Bible Readings" by the Gospel Trumpet Company, but which is now out of print. A few of them were selected from a "subject concordance, or text-book of persons, places, and subjects" published by the American Tract Society. These, with a few others previously published by the Gospel Trumpet Company, are marked "Selected." To those prepared by others than the editor, the names of the preparers are attached. A prayerful study of these topics, with the use of the open Bible in looking up the passages referred to, can not fail to result in the rapid advancement of the student in Bible knowledge. The topics have been systematically arranged in logical order as is common in works on systematic doctrine and Christian ethics. This will enable one who gets the general plan readily to turn to any subject without the use of the index. It covers nearly every phase of systematic doctrine except a few that do not readily lend themselves to this manner of treatment. Care has been taken in the use of proof-texts to give only such as properly apply to the subject to be proved.

The sermon outlines of Part II are classified as Revival, Pastoral, and Doctrinal. These are all from able ministers who have proved their methods of sermon outlining in many years of actual work in God's harvest-field. They have kindly supplied them especially for this work, being for the most part outlines used in actual preaching. These outlines, therefore, do not

represent mere theory either as to form or content. They will be found valuable to any preacher, but especially to the young preacher. These outlines are not intended for use in their present form by other preachers, but rather to serve as suggestions both for matter and form of new sermon outlines. They are not to encourage the copying of other men's sermons. Though every preacher should preach his own sermon, with the anointing of God's Spirit, yet this does not mean he should not assimilate and make his own, matter gathered from others' sermons. The best preachers do much of this. But a lifeless skeleton—even the skeleton of a sermon—should not be presented before a congregation. Let the skeleton be developed into a body, and then give God's Spirit a chance to breathe the breath of life into it, or it is worthless. The wise preacher will know how to make very profitable use of these outlines without abusing them.

At the end of Part II is given a list of hundreds of themes and texts of sermons of a number of such great preachers of the Christian era as Wesley, Whitefield, Finney, Moody, Spurgeon, etc. These will furnish many valuable suggestions to the sermonizer. This book is sent forth with a sincere desire and prayer that it will be instrumental in the salvation of men and the extension of God's kingdom. R. R. B.

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PART I
SCRIPTURE READINGS

SCRIPTURE READINGS

CHRISTIAN DOCTRINES

THE BIBLE IS GOD'S WORD

IT CLAIMS DIVINE INSPIRATION
- By God. 2 Tim. 3:16.
- By the Holy Ghost. Acts 1:16.
- By the moving of the Holy Ghost upon its authors. 2 Pet. 1:21.

IT WAS GIVEN
- By God. Neh. 9:13; 1 Thess. 2:13.
- By Christ. Gal. 1:11, 12.
- By the Holy Ghost. 1 Cor. 2:13.

IT CHRIST RECOGNIZED AS GOD'S WORD
- By appealing to it. Matt. 4:4; Mark 12:10; John 7:42.
- By giving it to the people. Heb. 1:1, 2.
- By teaching it. Luke 24:27.
- By fulfilling it. Matt. 5:18.

IT IS CALLED
- The word of God. Mark 7:13; Rom. 10:17; Heb. 4:12.
- The word of Christ. Col. 3:16.
- The word of truth. Jas. 1:18.
- The word. Jas. 1:21-23; 1 Pet. 2:2.
- The law of the Lord. Psa. 1:2; Isa. 30:9.
- The oracles of God. Rom. 3:2; 1 Pet. 4:11.
- The sword of the Spirit. Eph. 6:17.
- The Holy Scriptures. 2 Tim. 3:15.

THE HOLY SCRIPTURES

2 Tim. 3:15

THEY PROVE TO BE
- An unerring guide. Psa. 119.105.
- Able to make wise unto salvation. 2 Tim. 3:15.
- Profitable both for doctrine and practise. 2 Tim. 3: 16, 17.

THEY ARE DESCRIBED AS BEING
- Pure. Psa. 12:6; 119:140; Prov. 30:5.
- True. Psa. 119:160; John 17:17.
- Perfect. Psa. 19:7.
- Sure. Psa. 93:5.
- Precious. Psa. 139:17.
- Quick and powerful. Heb. 4:12.

THEY ARE GIVEN FOR THE USE OF ALL NATIONS. (Rom. 16:26.)
- To instruct. Rom. 15:4.
- To produce faith. John 20:31; Rom. 10:17.
- To produce hope. Rom. 15:4.
- To illuminate. Psa. 119:130.
- To quicken. Psa. 119:50, 93.
- To convert. Psa. 19:7.
- To regenerate. Jas. 1:18; 1 Pet. 1:23.
- To produce obedience. Deut. 17:19, 20.
- To sanctify. John 17:17.
- To cleanse.
  - The heart. Eph. 5:26; John 15:3.
  - The way. Psa. 119:9.

To keep from destructive paths. Psa. 17:4.
To support spiritual life. Deut. 8:3; Matt. 4:4.
To promote growth in grace. 1 Pet. 2:2.
To build up in faith. Acts 20:32.
To admonish. 1 Cor. 10:11.
To comfort. Rom. 15:4.
To rejoice the heart. Psa. 19:8; 119:111.

THEY ARE TO BE
The standard of teaching. 2 Tim. 4:1, 2; Isa. 8:20.
Searched (John 5:39)
Daily. Acts 17:11.
Believed. John 2:22:
Observed. Matt. 2:19, 20.
Appealed to. 1 Cor. 1:31; 1 Pet. 1:16.
Read (Deut. 17:19; Isa. 34:16).
Publicly. Acts 13:15; Jer. 36:6.
Received.
As the word of God. 1 Thess. 2:13.
With meekness. Jas. 1:21.
Layed up in the heart. Deut. 6:6; 11:18.
Taught.
To children. Deut. 6:7; 11:19.
To all. Mark 16:15, 16.

THEY ARE NOT TO BE
Handled deceitfully. 2 Cor. 4:2.
Taken from nor added to. Rev. 22:18, 19.

—*Selected.*

THE WORD OF GOD

THE WORD OF GOD IS LIKENED TO
A fire. Jer. 23:29.
A hammer. Jer. 23:29.
A sword. Heb. 4:12.
A whirlwind. Jer. 23:18-20.
A rod. Rev. 2:26, 27.
A lamp. Psa. 119:105.
A looking-glass. 2 Cor. 3:18; Jas. 1:21-25.

THE WORD OF GOD IS TRUE AND POWERFUL
God's word framed the worlds. Heb. 11:3.
God's word said the earth should be destroyed by water; and it was. 2 Pet. 3:1-7.
God's word overthrew Sodom and Gomorrah. Gen. 18:20-33; 19:1-28.

THE WORD OF GOD IS IMMUTABLE
It shall never be broken. John 10:35.
It shall never pass away. Matt. 24:35.
It shall abide forever. 1 Pet. 1:23.
It is forever settled in heaven. Psa. 119:89.

CONCLUSION. Eccl. 12:13, 14.

—*B. E. Warren.*

GOD'S NATURE OR ATTRIBUTES

HE IS A SPIRIT
John 4:24; 2 Cor. 3:17.

HE IS DECLARED TO BE
Invisible. Job 23:8, 9; John 1:18; 5:37; Col. 1:15; 1 Tim. 1:17; 6:16.
Eternal. Deut. 33:27; Psa. 90:2; Rev. 4:8-10.
Immortal. 1 Tim. 1:17.
Incorruptible. Rom. 1:23.
Omnipotent. Gen. 17:1; Rev. 19:6.
Omnipresent. Psa. 139:7-10; Jer. 23:23, 24.

Omniscient. Psa. 139:1-6; Prov. 5:21.
Immutable. Psa. 102:26, 27; Jas. 1:17; Mal. 3:6.
Only wise, the. Rom. 16:27; 1 Tim. 1:17.
Incomprehensible. Job 36:26; 37:5; Isa. 40:18; Mic. 4:12.
Unsearchable. Job 11:7; 26:14; 37:23; Isa. 40:28; Rom. 11:33.
Most High. Acts 7:48; Psa. 83:18.
Love. 1 John 4:8, 16.
Perfect. Matt. 5:48.
Holy. Psa. 99:9; Isa. 5:16.
Just. Deut. 32:4; Isa. 45:21.
True. Jer. 10:10; John 17:3.
Upright. Psa. 25:8; 92:15.
Righteous. Ezra 9:15; Psa. 145:17.
Good. Psa. 25:8; 119:68.
Great. 2 Chr. 2:5; Psa. 86:10.
Gracious. Ex. 34:6; Psa. 116:5.
Faithful. 1 Cor. 10:13; 1 Pet. 4:19.
Merciful. Ex. 34:6, 7; Psa. 86:5.
Long-suffering. Num. 14:18; Mic. 7:18.
Compassionate. 2 Kings 13:23.
Jealous. Josh. 24:19; Nah. 1:2.
Heart-searching. 1 Chr. 28:9; Psa. 44:21; 139:23; Jer. 17:10; Rom. 8:27.
Consuming fire, A. Heb. 12:29.

HE IS THE
Owner of all things. 1 Chr. 29:11; Psa. 50:10-12; Ezek. 18:4; Rev. 4:11.
Controller of nature. Jer. 31:35; 33:25.
Giver of law. Isa. 33:22; Jas. 4:12.
Bestower of grace as he sees best. Mark 4:11; Rom. 15:15; Jas. 4:6.
Executer of judgment on man and nations. Psa. 9:16-20; Rom. 12:19.

—*Selected.*

GOD'S LOVE

HIS NATURE IS LOVE. 1 John 4:8; 2 Cor. 13:11.

HIS LOVE IS DECLARED TO BE
Great. Eph. 2:4.
Unfailing. Isa. 49:15, 16.
Everlasting. Jer. 31:3.
Abiding. Zeph. 3:17.
Constraining. Hos. 11:4.
Unalienable. Rom. 8:39.

HIS LOVE IS SHOWN IN
Giving his Son. John 3:16.
Sending Christ. 1 John 4:9.
Christ's death for us. Rom. 5:8; 1 John 4:10.
Chastisements. Heb. 12:6.
Temporal blessings. Deut. 7:13.
Adoption. 1 John 3:1.
Redemption. Isa. 43:3, 4; 63:9.
Forgiving sin. Isa. 38:17.
Quickening souls. Eph. 2:4, 5.

HIS LOVE IS SHOWN TOWARD
His people. 2 Thess. 2:16; 1 John 4:16; John 16:27; 17:23.
Sinners. Tit. 3:4; John 3:16.
Cheerful givers. 2 Cor. 9:7.
The needy. Deut. 10:18.

HIS LOVE IS
Shed abroad in our hearts. Rom. 5:5.
To be prayed for. 2 Cor. 13:14.
Perfected in his people. 1 John 2:5; 4:12.

GOD'S MERCY AND JUSTICE

ROM. 9:18

GOD'S MERCY.
- His mercy is great. Psa. 108:4.
- The earth is full of his mercy. Psa. 119:64.
- His mercy is abundant. 1 Pet. 1:3.
- He is rich in mercy. Eph. 2:4.
- He is the Father of mercy. 2 Cor. 1:3.
- He is plenteous in mercy. Psa. 86:5.

HOW GOD MANIFESTS HIS MERCY
- In bringing redemption to all. Psa. 130:7.
- In giving us life, and breath, and all things. Acts 17:24, 25.
- In being mindful of us and caring for us. Psa. 144:3; Matt. 6:25-34.
- In forgiving and receiving us. 1 Pet. 1:3-5; Prov. 16:6.
- In preserving and blessing us. Prov. 20:28.

THOSE ON WHOM GOD WILL HAVE MERCY.
- Those who fear him. Luke 1:50.
- Those who confess, uncover, and forsake sin. Prov. 28:13.
- Those who are penitent. Psa. 51:17.
- Those who are merciful. Matt. 5:7; Dan. 4:27.

EXAMPLES OF THOSE ON WHOM GOD HAD MERCY.
- Paul, a blasphemer. 1 Tim. 1:11-16.
- The man who repented and went. Matt. 21:28-31.
- The thief on the cross. Luke 23:42, 43.
- The penitent publican. Luke 18:9-14.

THOSE ON WHOM GOD WILL NOT HAVE MERCY.
- Those who will not show mercy. Jas. 2:13.
- Those who do evil and hate righteousness. Psa. 109:1-20.
- Those who "put darkness for light, and light for darkness." Isa. 5:20.
- Those who have presumptuously sinned against the Holy Ghost. Mark 3:22-30.
- Those whom he has given over to believe a lie that they all might be damned. 2 Thess. 2:8-12.
- Those who have rejected him and his words. John 12:48.

WHAT GOD SAYS OF THOSE TO WHOM HE WILL NOT SHOW MERCY.
- "The wrath of God abideth on him." John 3:36.
- "They shall never see light." Psa. 49:19.
- They shall have "everlasting destruction." 2 Thess. 1:9.
- They shall have "everlasting punishment." Matt. 25:46.
- They shall be let alone and shall fall into the ditch. Matt. 15:14.
- They shall die without mercy. Heb. 10:28, 29.

EXAMPLES OF THOSE TO WHOM GOD WOULD NOT SHOW MERCY.
- The impenitent antediluvians. Luke 17:27.
- The impenitent king Pharaoh's army. Ex. 14:23-31.
- Sodom and Gomorrah. Luke

17:28, 29.
Jerusalem (destroyed by Titus, A. D. 70). Luke 21:19-24; Matt. 24:1, 2.
The "rich man" who went into torment. Luke 16:24, 25.
The servant who owed his lord $14,400,000 and wanted forgiveness, but would not forgive his fellow servant $17. Matt. 18:23-35.
CONCLUSION.
"Behold therefore the *goodness* and *severity* of God." Rom. 11:22.

—*B. E. Warren.*

GOD'S POWER

THE POWER OF GOD IS DESCRIBED AS BEING
Mighty. Job 36:5; Psa. 89:13.
Irresistible. Deut. 4:35; Job 34:29.
Incomparable. Psa. 89:8; Job 40:9; Deut. 3:24; Rom. 8:31.
Inscrutable. Job 9:10; 5:9.
Inconceivable. Eph. 3:19, 20; Job 26:14.
Great. Nah. 1:3; Jer. 32:27.
Eternal. Rom. 1:20; Isa. 26:4.
Sufficient
For protection. Psa. 118:6; John 10:28, 29; Deut. 32:39.
Unto all things. Matt. 19:26.
THE POWER OF GOD MANIFESTED
In the resurrection of Christ. Eph. 1:19-21.
In the resurrection of saints. 1 Cor. 6:14.
In delivering people from bondage. Psa. 106:7-9.
In making the gospel effectual unto salvation. 1 Pet. 1:23; Rom. 1:16; 1 Cor. 1:18, 24; Jas. 1:21.
In qualifying the ministry. Eph. 3:7; Col. 1:29.
THE POWER OF GOD DELEGATED
Unto Christ. Matt. 28:18.
Unto man. Luke 24:49; Acts 1:8.
THE POWER OF GOD MANIFESTED IN CHRIST
In forgiving sins. Matt. 9;6; Luke 7:47.
In casting out devils. Luke 9:42, 43.
In healing the sick. Matt. 8:16.
In raising the dead. John 11:43, 44.
In destroying the works of the devil. 1 John 3:8.
THE POWER OF GOD ENABLES MEN
To become sons of God. John 1:12; 1 John 3:1.
To become kings and priests unto God. Rev. 1:6; 5:10; 20:6.
To conquer. Rom. 8:37.
To triumph (2 Cor. 2:14)
Over Satan. Luke 10:18, 19.
By mighty weapons. 2 Cor. 10:4, 5.
To cure diseases (Luke 9:1; Mark 6:7, 12, 13)
Not by the power of man. Acts 3:12.
But by the power of God. Acts 4:7-10.
To raise the dead. Matt. 10:7, 8; Acts 9:36-42.
To accomplish all things that are to the glory of God. Phil. 4:13; Mark 9:23.
THE POWER OF GOD IS THE SOURCE OF THE CHRISTIAN'S

STRENGTH AND POWER (2 Sam. 22:33; Psa. 68:35).
To strengthen when faint. Isa. 40:29.
To keep (1 Pet. 1:5)
From evil. 2 Thess. 3:3.
From falling. Jude 24.
THE POWER OF GOD IS WHEREIN OUR FAITH SHOULD STAND (1 Cor. 2:5).
Not in the wisdom of man. 1 Cor. 2:5. —*C. E. Orr.*

GOD'S TRINITY

THREE PERSONS IN THE GODHEAD.
God is a person. Matt. 5:9.
Christ is a person. 1 Pet. 3:21, 22.
The Holy Ghost is a person. John 16:13, 14.
These three persons are one. Deut. 6:4; John 10:30; Acts 5:3, 4; 1 John 5:7.
The following are a few of the many scriptures which clearly teach this truth: Matt. 3:16, 17; Rom. 8:9; 1 Cor. 12:3-6; Eph. 4:4-6; 1 Pet. 1:2; Jude 20, 21.
Divine titles are applied to these three persons.
To the Father. Gen. 17:1.
To the Son. John 20:28.
To the Holy Ghost. Acts 5:3, 4.
EACH PERSON IS DESCRIBED AS
Eternal.
The Father. Rom. 16:26.
The Son. Rev. 22:13.
The Holy Ghost. Heb. 9:14.
Omnipotent.
The Father. Gen. 17:1; Jer. 32:17.
The Son. Rev. 1:8; Matt. 28:18; Heb. 1:3.
The Holy Ghost. Rom. 15:19; Luke 1:35.
Omnipresent.
The Father. Jer. 23:24.
The Son. Eph. 1:20-23.
The Holy Ghost. Psa. 139:7-10.
Omniscient.
The Father. Acts 15:18.
The Son. John 21:17.
The Holy Ghost. 1 Cor. 2:10, 11.
Holy.
The Father. Rev. 4:8.
The Son. Acts 3:7.
The Holy Ghost. 1 John 2:20.
True.
The Father. John 7:28.
The Son. Rev. 3:14.
The Holy Ghost. 1 John 5:6.
Creator.
The Father. Gen. 1:1; Psa. 148:5.
The Son. Col. 1:16; John 1:3.
The Holy Ghost. Job 33:4; 26:13.
Sanctifier.
The Father. Jude 1.
The Son. Heb. 13:12.
The Holy Ghost. Rom. 15:16.
Source of eternal life.
The Father. Rom. 6:23.
The Son. John 10:28.
The Holy Ghost. Gal. 6:8.
GOD'S PEOPLE ARE THE TEMPLE OF
God the father. 2 Cor. 6:16; Eph. 2:22.
Christ the Son. Eph. 3:17; Col. 1:27.
The Holy Ghost. 1 Cor. 3:16; 6:19.
CONCLUSION. 2 Cor. 13:14.
—*H. M. Riggle.*

GOD'S SON—DIVINE AND HUMAN

HE IS PROVED TO BE DIVINE

By divine titles applied to him.
- God. Heb. 1:8; Matt. 1:23; John 1:1, 14; Acts 20:28.
- The mighty God. Isa. 9:6.
- Also see John 20:28; Rom. 9:5; Phil. 2:6; Col. 2:9; Tit. 1:3; 1 John 5:20; Rev. 17:14.

By divine attributes ascribed to him.
- Eternity. John 8:58; 1 Cor. 15:47; 1 John 1:1; John 17:5; Col. 1:17; Mic. 5:2; Rev. 22:16, 13.
- Omnipotence. Isa. 9:6; Matt. 28:18; Phil. 3:21; Col. 2:10.
- Omnipresence. Matt. 18:20; 28:20.
- Omniscience. John 2:24, 25; 21:17; Acts 1:24; Col. 2:3.

By divine works ascribed to him.
- Creation. Heb. 1:1, 2, 10; John 1:3; Col. 1:16.
- Redemption. Eph. 1:7; Heb. 9:12.

By his preeminence above all things.
- Lord of all. Acts 10:36; Rom. 14:9; Phil. 2:9.
- Head of the church. Col. 1:18.
- Angels subject to him. 1 Pet. 3:22.

By his being worthy of worship.
- Angels worship him. Heb. 1:6.
- Honored as the Father. John 5:23.
- Men worshiped him. Luke 24:52.
- Men call on his name. 1 Cor. 1:2.
- Every knee should bow to him. Phil. 2:10.

HE IS PROVED TO BE HUMAN

By being of the seed of
- The woman. Gen. 3:15; Isa. 7:14; Jer. 31:22; Luke 1:31; Gal. 4:4.
- Abraham. Gen. 22:18; Gal. 3:16; Heb. 2:16.
- David. 2 Sam. 7:12, 16; Psa. 89:35, 36; Matt. 22:42; Acts 2:30; 13:23.

By his conception and birth. Matt. 1:16, 18, 25; 2:2; Luke 2:7, 11.

By partaking of flesh and blood. John 1:14; Heb. 2:14.

By increasing in wisdom and stature. Luke 2:52.

By weeping. Luke 19:41; John 11:35.

By hungering. Matt. 4:2; 21:18.

By thirsting. John 4:7; 19:28.

By becoming weary. John 4:6.

By being a man of sorrows. Isa. 53:3, 4; Luke 22:44; John 11:33; 12:27.

By his death. John 19:30.

By his own claim to it. Matt. 8:20; 16:13.

By men's recognition of it. Mark 6:3; John 7:27; 19:5; Acts 2:22.

HE NEEDED HUMAN NATURE AS WELL AS DIVINE TO ACCOMPLISH HIS MEDIATORIAL WORK. 1 Tim. 2:5; Heb. 2:17; Gal. 4:4, 5; 1 Cor. 15:21; Rom. 5:15, 19.

GOD'S SPIRIT—DIVINITY AND PERSONALITY

WE BELIEVE THE HOLY SPIRIT IS DIVINE BECAUSE HE IS

Called God. Acts 5:3, 4.
Eternal. Heb. 9:14.
Omnipresent. Psa. 139:7-13.
Omnipotent. Luke 1:35; Rom. 15:19.
Omniscient. 1 Cor. 2:10.
Creator. Gen. 1:26, 27; Job 33:4.
Equal to and one with the Father. Matt. 28:19; 2 Cor. 13:14.
Author of regeneration. John 3:5, 6; 1 John 5:4.
Inspirer of the Scriptures. 2 Tim. 3:16; 2 Pet. 1:21.
Sanctifier of God's people. Rom. 15:16.
Director of God's work. Acts 13:2, 4; 20:28; 16:6, 7, 10.

WE BELIEVE THE HOLY SPIRIT IS A PERSON BECAUSE

He is associated with two other persons as their equal. Matt. 28:19.
He is referred to by the personal pronoun "he." John 16:13.
He teaches. John 14:26.
He testifies. John 15:26.
He guides into truth. John 16:13.
He directs ministers where to preach. Acts 8:29; 10:19, 20.
He calls and sends ministers. Acts 13:2, 4; 20:28.
He instructs ministers in what to preach. 1 Cor. 2:13.
He convicts sinners. John 16:8.
He comforts. Acts 9:31.
He sanctifies. Rom. 15:16.
He works according to his own will. 1 Cor. 12:11.
He can be tempted. Acts 5:9.
He can be vexed. Isa. 63:10.
He can be grieved. Eph. 4:30.

GOD'S WORKS—CREATION AND PROVIDENCE

GOD CREATED ALL THINGS

From things that do not appear. Heb. 11:3.
In the beginning. Gen. 1:1; Matt. 24:21.
In six days. Ex. 20:11; 31:17.
For his pleasure. Prov. 16:4; Rev. 4:11.
For his glory. Psa. 19:1; 145:10; 148:5.
Angels. Psa. 103:20; Job 38:4, 7; 2 Thess. 1:7.
Material universe. Gen. 1:1; 2:4.
Animal life. Gen. 1:21.
Man. Gen. 1:27; 2:7.

GOD'S PROVIDENCE IS SHOWN IN

Preserving his creatures. Neh. 9:6; Psa. 36:6; Matt. 10:29.
Providing for his creatures. Psa. 104:27, 28; 136:25; Matt. 6:26.
Delivering his people. Psa. 91:3; Isa. 31:5.
Protecting his people. Psa. 91:4; 140:7.
Prospering his servants. Gen. 24:48, 56.
Keeping his saints. Psa. 37:28; 91:11; Matt. 10:30.
Leading his people. Deut. 8:2, 15; Isa. 63:12.
Directing men. Prov. 16:9; 19:21; 20:24.
Ordering the smallest matters. Matt. 10:29, 30;

Luke 21:18.
Ruling nature. Job 37:9-13; Isa. 50:2; Psa. 104:5-9.
Overruling wicked designs for good. Gen. 45:5-7; Phil. 1:12.
Causing all things to work together for the good of saints. Rom. 8:28.
Directing all events. Josh. 7:14; 1 Sam. 6:7-12; Prov. 16:33; Acts 1:26.

ANGELS

THE BIBLE TEACHES THAT ANGELS
Are spiritual, immortal beings. Heb. 1:7, 14; Luke 20:34-36; Matt. 22:30.
Were created by God. Neh. 9:6; Col. 1:16.
Have a home in heaven. Matt. 22:30.
Have sinned. 2 Pet. 2:4; Jude 6.
Are ministering spirits. Heb. 1:7, 14.
Ministered to Christ. Matt. 4:11.
Ministered to Peter. Acts 12:5-11.
Ministered to Paul. Acts 27:20-25.
Carry the spirits of just men into paradise at the death of the body. Luke 16:22.
ANGELS CAN COMMUNICATE THE WILL OF GOD TO MAN (Matt. 2:13; Luke 1:19, 26-35; Acts 5:17-20; 8:26).
They announced the conception of Christ. Matt. 1:20.
They announced the birth of Christ. Luke 2:10-12.
They announced the second coming of Christ. Acts 1:10, 11.

Should resist him. Jas. 4:7.
Should be armed against him. Eph. 6:11-17.
Should watch him. 2 Cor. 2:11.
Should give no place to him. Eph. 4:27.

SATAN SHALL NOT TRIUMPH.
The Lord has promised
To bruise him under our feet. Rom. 16:20.
To give us power over him. Luke 10:19.

SATAN'S FINAL DOOM. Rev. 20:10.

—*H. M. Riggle.*

MAN—HIS NATURE IN HIS PRESENT STATE

WHEN GOD CREATED MAN
He made him but a little lower than the angels. Psa. 8:4-7.
He made him in his own image and exact likeness. Gen. 1:26, 27.
God is a Spirit. John 4:24.
A spirit hath not flesh and bones. Luke 24:39.
God is invisible. Col. 1:15; 1 Tim. 1:17; Heb. 11:27.
God is immortal. 1 Tim. 1:17.
To create man in God's likeness and image would be to create him a spirit being, immortal, and immaterial. Job. 32:8; Eccl. 12:7.
He formed a spirit in man. Zech. 12:1.
He formed a body out of the dust, an earthly house for man to dwell in. Gen. 2:7; 2 Cor. 5:1, 6.
Our bodies are mortal. Rom. 6:12; 2 Cor. 4:11.

Our bodies are the only part of us that will put on immortality in the resurrection. Phil. 3:20, 21; 1 Cor. 15:42-44.

THE BIBLE CLEARLY TEACHES

That there is a spirit in man. Job. 32:8; Zech. 12:1; 1 Cor. 2:11.

That man is both body and spirit. 1 Cor. 6:20; 7:34; Matt. 26:41; 2 Cor. 7:1; Num. 27:16; Heb. 12:23.

That man is both soul and body. Job. 14:22; Mic. 6:7; 3 John 2.

That man is a compound being—an outward man, and an inner man. 2 Cor. 4:16; Eph. 3:16; Rom. 7:22, 23.

That the spirit of man is a conscious entity. Rom. 8:16; 7:22.

That the soul is the volitional part of man's being. Mic. 6:7.

That while the body perishes the soul may be renewed. 2 Cor. 4:16.

That the body may be in ill-health while the soul is in a blessed state of prosperity. 3 John 2.

That the soul, or inner man, is immortal. Matt. 10:28; Rev. 6:9-11; 1 Pet. 3:3, 4.

God is immortal—*aphthartos*. 1 Tim. 1:17.

The dead shall be raised incorruptible — *aphthartos*. 1 Cor. 15:52.

The hidden man of the heart—the soul—is not corruptible — is *apthartos*. 1 Pet. 3:4.

Since we see that *aphthartos* means immortal, and the inner, hidden man—the soul—is *aphthartos*, (1 Pet. 3:4.) then man possesses an immortal part. The body is mortal (Rom. 6:12) while the soul is immortal. Matt. 10:28.

—*H. M. Riggle.*

MATERIALISM REFUTED

MATERIALISM DEFINED

Materialism—the doctrine of materialists; the opinion of those who maintain that the soul of man is not a spirit substance distinct from matter; that man possesses no spiritual, conscious entity separate and distinct in substance from the body, but is only a material being.

THE DOCTRINE OF MATERIALISM IS UNSCRIPTURAL AND WRONG FOR THE FOLLOWING REASONS

It brings man on a level with the beasts.

Man in his nature stands but a little lower than angels and much higher than the beasts. Psa. 8:4-7.

Angels are wholly spirit beings, wholly immortal. Heb. 1:7, 14; Matt. 22:29, 30; Luke 20:35, 36.

Man is both spirit and body. 1 Cor. 6:20; 7:34; Job. 32:8.

It denies experimental salvation in this life.

If man were wholly a material being he could not undergo any spiritual change. Salvation is a

spiritual work which restores the moral and spiritual nature of man from a defiled condition to a righteous state. Psa. 23:3; Jas. 1:21; Psa. 19:7; Heb. 10:39; 1 Pet. 1:9; 1 Cor. 5:5.

It is by man's spiritual nature that he is made conscious of God. Luke 1:77; 1 John 5:10; Rom. 8:16.

It denies spiritual birth in this life.

Spiritual birth is a necessity. John 3:3-5.

Spiritual birth is now attainable. John 1:12, 13; 1 John 2:29; 3:9; 4:7; 5:1; 1 Pet. 1:22, 23; 2:2; Psa. 87: 5, 6; Isa. 66:8-12.

That which is born of the Spirit is spirit. John 3: 6.

Materialism contradicts the plain teaching of the Bible.

Man is part spirit. Job. 32: 8; 1 Cor. 6:20.

Being spirit, as well as matter, man requires, desires, and feeds on both spiritual and natural food. Matt. 4:4; Jer. 15: 16; 1 Pet. 2:2; John 6: 48-51; 4:14; Psa. 36:8; 107:9; Isa. 55:2.

It denies a present state of spiritual death, and denies that spiritual life is now attainable.

Were man wholly a material being, he could die only a natural death, and could enjoy and possess only natural life.

Sin produces death to the soul. Not a cessation of its conscious existence, but an alienation from God's approving smile and favor, which is the normal sphere of its happiness. Hence, every unregenerated man and woman is in a state of spiritual death. Isa. 59:1, 2; Gen. 2:17; Eph. 2:1, 5; Col. 2:13; Rom. 8: 6; 7:9; 1 Tim. 5:6; 1 John 3:14.

Spiritual life is now attainable through Christ. John 10:10; Eph. 5:14; Isa. 55:3; 1 John 3:14; Rom. 6:13; John 5:24; Eph. 2:1; 1 John 5:11, 12, 13; John 17:3.

Spiritual life and spiritual death being present conditions of the human family, prove that man possesses a spiritual, conscious entity, separate and distinct in substance from the body. 1 Cor. 7: 34.

It makes scripture meaningless. For example:

God puts his law in our hearts. Psa. 37:31; Heb. 8:10; 2 Cor. 3:3; Psa. 119:11.

Out of the heart are the issues of life. Prov. 4: 23; Mark 7:21.

Salvation makes the heart pure. Matt. 5:8.

This can not apply to the organ in our bosom which pumps the blood through our system.

It can apply only to man's spiritual, moral nature—the soul. Acts.

15:8, 9; 1 Pet. 1:22.
Our heart (soul) shall live forever. Psa. 22:26.

THE DOCTRINE OF MATERIALISM WAS ADVOCATED BY THE ANCIENT SECT OF THE SADDUCEES (Acts 23:8).
Jesus refuted and silenced the Sadducees by proving that Jehovah is the God of Abraham, Isaac, and Jacob; not the God of the dead, but of the living. Matt. 22:32-24.
God is not the God of dead bodies, but "of the spirits of all flesh." Num. 27:15, 16.

—*H. M. Riggle.*

MAN'S FALL AND DEPRAVITY

MAN WAS CREATED IN GOD'S MORAL IMAGE. Gen. 1:26; Eph. 4:23, 24; Col. 3:10; Eccl. 7:29.

MAN FELL FROM PRIMITIVE PURITY THROUGH YIELDING TO SIN.
Satan tempted Eve. Gen. 3:1-5.
Eve was deceived and yielded. Gen. 3:6; 1 Tim. 2:14.
Adam also yielded, at Eve's suggestions. Gen. 3:6.
Spiritual death or separation from God resulted. Gen. 2:17; Eph. 2:1; Rom. 7:9; 1 John 3:14.

ADAMS RACE WAS BORN IN A MORALLY DEPRAVED CONDITION.
In Adam's image. Gen. 5:3.
Thoughts only evil continually. Gen. 6:5.
Born in sin. Psa. 51:5; 58:3.
Inbred sin revives and causes guilt. Rom. 7:9.
Sin is universal because of depravity. Rom. 3:23.
Men are depraved by nature. Eph. 2:3.
Cause of inborn sin. Rom. 5:12-19.

DEPRAVITY IS CALLED IN THE BIBLE
"Sin that dwelleth in me." Rom. 7:17, 20.
The old man. Rom. 6:6; Eph. 4:22; Col. 3:9.

BECAUSE OF UNIVERSAL NATIVE DEPRAVITY, ALL MEN NEED REGENERATION. John 3:3, 5; 1 John 3:9; Mark 7:21-23; Matt. 23:26.

BECAUSE OF UNIVERSAL GUILT, ALL MEN NEED FORGIVENESS. Rom. 3:9, 10, 23; Gal. 3:22; 1 John 1:8, 10.

THE ATONEMENT

EXPLAINED.
Rom. 5:8-11; 2 Cor. 5:18, 19; Gal. 1:4; 1 John 2:2; 4:10.

FOREORDAINED.
1 Pet. 1:11, 20; Rev. 13:8.

FORETOLD IN PROPHECY.
Isa. 53:4-6, 8-12; Dan. 9:24; Zech. 13:1; John 11:50, 51.

WAS EFFECTED BY CHRIST ALONE.
John 1:29, 36; Acts 4:10-12; 1 Thess. 1:10; 1 Tim. 2:5, 6; Heb. 2:9; 1 Pet. 2:21.

WAS MADE VOLUNTARILY.
Psa. 40:6-8; Heb. 10:5-9; John 10:11, 15-18.

EXHIBITS
The grace and mercy of God to man. Rom. 8:32; Eph. 2:4, 5, 7; 1 Tim. 2:4; Heb. 2:9.
The love of God to man. Rom. 5:8; 1 John 4:9, 10.

The love of Christ to man. John 15:13; Gal. 2:20; Eph. 5:2; Rev. 1:5.

A NECESSITY.

Isa. 59:16; Luke 19:10; Heb. 9:22.

EFFECTS.

It reconciles to God. Rom. 5:10; 2 Cor. 5:18-20; Eph. 2:13-16; Col. 1:20-22; Heb. 2:17; 1 Pet. 3:18.

It gives access to God. Heb. 10:19, 20.

It gives remission of sins. Eph. 1:7; Rev. 1:5.

It gives justification. Rom. 5:9; 2 Cor. 5:15.

It gives sanctification. Eph. 5:26, 27; Tit. 2:14; Heb. 10:10; 13:12.

It gives redemption, Matt. 20:28; Acts 20:28; 1 Tim. 2:6; Heb. 9:12; Rev. 5:9.

CONCLUSION. 1 Pet. 1:18, 19.

—*Selected.*

THE BLOOD

BLOOD IS THE LIFE—SET APART FOR ATONEMENT FOR THE SOUL. Lev. 17:11.

THE SACRIFICIAL BLOOD OF ANIMALS.

Sins could not be remitted without the use of the blood. Heb. 9:22; Lev. 17:11.

The blood of animals merely brought forgiveness, but it could not take away sins. Lev. 4:32-35; Heb. 10:4.

Cleansing by the blood of animals was only ceremonial. Heb. 9:13, 14; 10:1-4.

The blood of animals was typical of the cleansing blood of Christ. Heb. 9:6-26

THE BLOOD OF CHRIST, AND WHAT IT ACCOMPLISHES.

It is more powerful than the blood of animals. Heb. 9:13, 14.

Is an offering for all sin since the creation. Heb. 2:9; 9:14, 15.

It cleanses from sin.

Acquired. Rev. 1:5.

Inherited. 1 John 1:7.

It redeems from all iniquity. 1 Pet. 1:18, 19; Eph. 1:7; Tit. 2:14; Col. 1:14; Heb. 9:12; Rev. 5:9.

It forgives sins. Eph. 1:7.

It justifies us. Rom. 5:9.

It makes peace. Col. 1:20.

It enables us to overcome. Rev. 12:11.

It brings us nigh unto God. Eph. 2:13, 16; Heb. 10:19-22.

It purges our consciences. Heb. 9:14.

It gives life. John 6:53, 54.

It sanctifies us. Heb. 13:12; 10:29.

It makes us perfect. Heb. 13:20, 21; 10:14.

CHRIST PURCHASED THE CHURCH WITH HIS OWN BLOOD. Acts 20:28.

—*F. G. Smith.*

SALVATION

Luke 19:9

SALVATION IS OF GOD. (Psa. 37:39.)

Purposed by him. 2 Tim. 1:9.

Appointed by him. 1 Thess. 5:9.

SALVATION CAME BY JESUS CHRIST (Luke 1:68, 69; Acts 4:12).

He is the author of salvation. Heb. 5:9.

He is the captain of our salvation. Heb. 2:10.
He was appointed for our salvation. Isa. 49:6.
He came to effect salvation. Matt. 18:11; 1 Tim. 1:15.
He died to effect salvation. Heb. 2:9.
He is mighty to effect salvation. Isa. 63:1; Heb. 7:25.
He was exalted to give salvation. Acts 5:31.

SALVATION IS ILLUSTRATED BY
A rock. Psa. 95:1.
A horn. Psa. 18:2; Luke 1:69.
A tower. 2 Sam. 22:51.
A helmet. Isa. 59:17; Eph. 6:17.
A shield. 2 Sam. 22:36.
A lamp. Isa. 62:1.
A cup. Psa. 116:13.
Clothing. Isa. 61:10.
Wells. Isa. 12:3.
Walls. Isa. 26:1; 60:18.
Chariots. Hab. 3:8.

SALVATION IS EFFECTED
Through the ministry. 1 Cor. 1:21.
They show the way of salvation. Acts 16:17.
They exhort to salvation. Acts 2:40.
They labor to lead men to salvation. Rom. 11:14.
They preach the word which is able to save. 2 Tim. 4:1, 2; Jas. 1:21.
Through repentance. 2 Cor. 7:10.
Through prayer. Acts 2:21; Rom. 10:9, 10.
Through faith. Eph. 2:8.
By grace. Eph. 2:5.
Through the blood. Rom. 5:9.

SALVATION EFFECTS DELIVERANCE
From sin.
Acquired sin. Matt. 1:21; 1 John 3:5.
Inherited sin. 1 John 1:7.
Time of. Rom. 6:22.
From uncleanness. Ezek. 36:29.
From the devil. Heb. 2:14, 15.
From the present evil world. Gal. 1:4.
From entering into eternal death. John 3:16, 17.

SALVATION PRODUCES
Joy. Psa. 51:12.
Peace. Rom. 5:1.
A holy life. Tit. 2:11, 12.

SALVATION IS DECLARED TO BE
Great. Heb. 2:3.
Glorious. 2 Tim. 2:10.
Common. Jude. 3.
To the uttermost. Heb. 7:25.
Eternal. Heb. 5:9.

SALVATION IS RECEIVED
Now. 2 Cor. 6:2.
This day. Luke 19:9.

SALVATION FITS US FOR HEAVEN. Matt. 5:8; Heb. 12:14; Psa. 37:37; 1 Pet. 1:4, 5.

DOOM OF THOSE WHO NEGLECT SALVATION. Heb. 2:2, 3; 1 Thess. 5:2, 3.

—*H. M. Riggle.*

REDEMPTION

DEFINITION. 1 Cor. 6:20; 7:23.

WE ARE REDEEMED FROM
The power of sin. Rom. 6:18, 22.
All iniquity. Psa. 130:8; Tit. 2:14.
All evil. Gen. 48:16.
This present evil world. Gal. 1:4.
Vain conversation. 1 Pet. 1:18.
All troubles. Psa. 25:22.

Death. Hos. 13:14; Psa. 49:15.
Destruction. Psa. 103:4.

IT IS AFFECTED BY
God. Isa. 44:21-23; 43:1; Luke 1:68.
Christ. Matt. 20:28; Gal. 3:13; 4:4, 5; 1 Cor. 1:30.
Christ's blood. Acts 20:28; Heb. 9:12; 1 Pet. 1:19; Rev. 5:9.

IN REDEMPTION WE RECEIVE
Justification. Gal. 3:24.
Forgiveness. Eph. 1:7; Col. 1:14.
Adoption. Gal. 4:4, 5.
Purification. Tit. 2:14.

REDEMPTION IS OF
The soul. Psa. 49:15.
The body. Rom. 8:23.
The life. Psa. 103:4; Lam. 3:58.
The inheritance. Eph. 1:14.

REDEMPTION WAS TYPIFIED BY
Israel. Ex. 6:6.
Firstborn. Ex. 13:11-15; Num. 18:15.
Bond-servant. Lev. 25:47-54.

CONDITIONS FOR SALVATION

SALVATION POSSIBLE ONLY BY OUR MEETING CONDITIONS. Matt. 11:28; John 7:37; Rev. 3:20; 22:17; John 5:40; Matt. 23:37, 38; Heb. 2:3.

CONVICTION FOR SIN
By the Spirit of God. John 16:8.
By the Word of God. Heb. 4:12, 13.
Example of conviction. Acts 2:37; 16:30.
Godly sorrow. 2 Cor. 7:10.

REPENTANCE
It was preached. Matt. 3:2; Mark. 1:15; Acts 20:20, 21.
Necessary for remission of sins. Acts 2:38; Acts 3:19; Luke 24:47.
It is commanded. Acts 17:30. Ezek. 18:30-32.
It is a forsaking of sin. Ezek. 18:30-32. Isa. 55:7.
Godly sorrow leads to it. 2 Cor. 7:10.
God's goodness leads to it. Rom. 2:4; Gen. 6:3; 2 Pet. 3:9.

CONFESSION
Necessary to pardon. 1 John 1:9; Prov. 28:13.
To be made to men. Matt. 5:23, 24; Jas. 5:16.
To be made to God. Jer. 3:13; Josh. 7:19; Lev. 5:5.
Examples. 1 Sam. 15:24; 2 Sam. 24:10; Dan. 9:4; Luke 5:8; 23:41.

RESTITUTION. Num. 5:6, 7; Ezek. 33:15; Luke 19:8.

FORGIVENESS OF ENEMIES.
Jesus forgave his enemies. Luke 23:34, 43.
God commands it. Mark 11:25; Rom. 12:19.
To be unlimited. Matt. 18:22; Luke 17:4.
No forgiveness without it. Matt. 6:15; Jas. 2:13.

PRAYER FOR PARDON
Commanded. Isa. 55:6.
Promise of pardon. Rom. 10:13.
Examples. Psa. 51:10; 25:11; 116:4, 5; Luke 18:13, 14.

FAITH
Necessary to forgiveness. Acts 16:31; Mark 16:16; John 1:12; 5:24; Rom. 10:17; 4:5; Heb. 11:6.

REPENTANCE

IT IS FORSAKING SIN. Ezek. 18: 30-32; Isa. 55:7; Acts 14:15; 2 Cor. 5:17; 1 Thess. 1:9.

GOD WILLS MEN'S REPENTANCE.
- Commanded. Acts 17:30. Rev. 2:5, 16; 3:3.
- Given by God. Acts 11:18; 2 Tim. 2:25; Acts 5:31.
- Christ calls to repentance Matt. 9:13.
- Exhorted to it. Acts 2:38; 3:19; Ezek. 14:6; 18:30.

IT WAS PREACHED BY
- Christ. Matt. 4:17; Mark 1: 15.
- John the Baptist. Matt. 3:2.
- The apostles. Mark 6:12. Acts 20:21; 2:38.

MEN SHOULD BE LED TO REPENTANCE BY
- The goodness of God. Rom. 2:4.
- The long-suffering of God. Gen. 6:3; 1 Pet. 3:20; 2 Pet. 3:9.
- Godly sorrow. 2 Cor. 7:10.
- Conviction of sin. Prov. 28: 13; Acts 2:37, 38; Acts 19:18.
- God's chastisements. 1 Kings 8:47; Rev. 3:19.

IT SHOULD BE ACCOMPANIED BY
- Fruits of repentance. Matt 3:8; Acts 26:20; Isa. 1: 16, 17; Dan. 4:27.
- Confession. Lev. 26:40; Job. 33:27.
- Faith. Matt. 21:32; Mark 1: 15; Acts 20:21.
- Prayer. 1 Kings 8:33; Acts 8:22.
- Turning from sin. 2 Chron. 6:26.

IT IS DANGEROUS TO NEGLECT. Matt. 11:20-24; Luke 13:3, 5; Rev. 2:22, 5, 16.

EXAMPLES OF REPENTANCE.
- Israelites. Judg. 10:15, 16.
- Manasseh. 2 Chr. 33:12, 13; Job. Job 42:6.
- Nineveh. Jonah 3:5-8; Matt. 12:41.
- Peter. Matt. 26:75.
- Thief on the cross. Luke 23: 40, 41.
- Corinthians. 2 Cor. 7:9, 10.

SALVATION BY FAITH

Gal. 3:26

THE NEW TESTAMENT IS THE LAW OF FAITH. Rom. 10:4-8.

WE ARE NOT SAVED BY WORKS, BUT THROUGH FAITH (Rom. 4: 3-8).
- Saved. Eph. 2:8, 9.
  - Justified. Rom. 5:1.
  - Sanctified. Acts 26:18.
- Faith is believing.
  - Saved by believing. Acts 16:31; Rom. 10:9, 10; 1 Cor. 1:21.
  - Whosoever believeth shall receive remission of sins. Acts 10:43.
  - All who believe are justified. Acts 13:39.
  - He that believeth hath everlasting life. John 6:47.
  - Whosoever believeth is born of God. 1 John 5:1.
  - He that believeth has the witness. 1 John 5:10.
  - God fills with joy and peace in believing. Rom. 15: 13.

THE FOUNDATION OF SAVING FAITH.
- The written word of God. John 20:31.
- The great promises. 2 Pet. 1:4.

CONDITIONS OF SAVING FAITH.
- Repentance. Matt. 21:32.

Confession of sins. 1 John 1: 9.
Forsaking of sins. Isa. 1: 16-18.

REASONABLENESS OF SALVATION BY FAITH.
A feeling is unsafe to trust.
God's word is safe because
God can not lie. Heb. 6: 17-19.
The word will endure forever. 1 Pet. 1:25.

—*H. M. Riggle.*

FORGIVENESS

THE PENALTY. Rom. 6:23; Rev. 21:8; Psa. 9:17.

FORGIVENESS IS GIVEN
To those who repent. Acts 2:38.
To those who forsake sin. Isa. 55:7.
To those who confess their sin. Psa. 32:5.
To those who believe. Acts 10:43.

FORGIVENESS IS GIVEN
For Christ's name sake. 1 John 2:12.
According to the riches of his grace. Eph. 1:7.
By God alone. Dan. 9:9.
Through the blood of Christ. Col. 1:14.
Freely. Isa. 43:25.
Abundantly. Isa. 55:7.

FORGIVENESS SHOWS
The mercy of God. Psa. 51:1.
The goodness of God. Psa. 86:5.
The forbearance of God. Rom. 3:25.
The compassion of God. Mic. 7:18, 19.
The grace of God. Rom. 5: 15, 16.
The justice of God. 1 John 1:9.

FORGIVENESS IS DESCRIBED AS
Covering sin. Psa. 32:1.
Casting sin behind the back. Isa. 38:17.
Not imputing sin. Rom. 4:8.
Forgiving sins. Psa. 32:1.
Removing transgressions. Psa. 103:12.
Blotting out transgressions. Isa. 43:25.
Remembering sins no more. Heb. 10:17.
Casting sins into the sea. Mic. 7:19.

THOSE WHO RECEIVE FORGIVENESS
Should love God. Luke 7:47.
Should fear God. Psa. 130: 4.
Should praise God. Psa. 103: 2, 3.

BLESSEDNESS OF FORGIVENESS. Psa. 32:1.

—*Selected.*

JUSTIFICATION

Rom. 5:16-19

BIBLE JUSTIFICATION IS A WORK OF GOD.
Justification is for the ungodly. Rom. 4:5.
It is God who justifies. Rom. 8:33; 3:30.
God justifies the ungodly.
When they confess and forsake sin. 1 John 1:9; Prov. 28:13.
When they obey and believe him. Rom. 2:13; 4:5.
God justifies by
Christ. Rom. 3:24-26; 8:3; 2 Cor. 5:21.
His grace. Tit. 3:7.
His blood. Rom. 5:9.
Faith. Rom. 5:1.

THE EXTENT, FRUITS, AND RESULTS OF BIBLE JUSTIFICATION.
Extent. Acts 13:39.
Fruit. Matt. 3:8; 12:37; Luke 10:25-29, 37.
Results.
Free from condemnation. Rom. 8:1.
Peace with God. Rom. 5:1.
A conscience void of offence. Acts 24:16.
SELF-JUSTIFICATION IS A WORK OF MAN.
What Jesus said. Luke 16:15.
An example of self-justification. Luke 18:9-14.
Those who will justify themselves. Jer. 3:11.
The manner in which people act in self-justification. Luke 10:29.
Job's experience in self-justification. Job 9:20.
A caution given. Prov. 17:15.
CONCLUSION. Isa. 50:8, 9.
—*B. E. Warren.*

THE NEW BIRTH

NECESSITY OF THE NEW BIRTH.
Man's corrupt nature requires it. John 3:5, 6; Rom. 8:7, 8.
Without it we can not enter Christ's kingdom. John 3:3, 5, 7.
THE NEW BIRTH IS EFFECTED
By God. John 1:13.
By Christ. 1 John 2:29.
Through the instrumentality
Of the Word. 1 Pet. 1:23.
Of the Spirit. John 3:6.
THE NEW BIRTH IS RECEIVED
By faith. 1 John 5:1.
Through mercy. Tit. 3:5.
THE NEW BIRTH IS DESCRIBED AS
A new creation. 2 Cor. 5:17; Eph. 2:10.
A spiritual resurrection. Eph. 2:1, 5, 6.
THE NEW BIRTH IS A PRESENT EXPERIENCE. John 1:11-13; 1 John 3:9; 1 Pet. 2:2.
THE RESULTS OF THE NEW BIRTH.
A new heart and spirit. Ezek. 36:26.
A righteous life. 1 John 2:29.
Brotherly love. 1 John 4:, 7, 8.
Victory over the world. 1 John 5:4.
Live without committing sin. 1 John 3:9; 5:18.
—*H. M. Riggle.*

ADOPTION

2 Cor. 6:18

BY NATURE WE WERE CHILDREN OF THE DEVIL. Eph. 2:3; 1 John 3:8; Rom. 3:23.
THROUGH JESUS CHRIST WE ARE ADOPTED INTO GOD'S FAMILY. John 1:12; Gal. 4:4, 5; Eph. 1:5; Heb. 2:10.
CONCERNING ADOPTION.
It is extended to all through the grace of God. Rom. 4:16, 17; Eph. 1:5, 6, 11.
It is received through the Spirit. Rom. 8:15, 16: Gal. 4:4-7.
It is obtained by faith. Gal. 3:7, 26.
EVIDENCES OF ADOPTION.
Those who are sons of God, are led by the Spirit of God. Rom. 8:14.
They are subject to the fatherly discipline of God. Heb. 12:5-11.

They walk in love. Eph. 5: 1, 2.

BLESSEDNESS OF ADOPTION.
We are sons of God. 1 John 3:1, 2.
We have a place of refuge. Prov. 14:26.
We fall heirs to a vast inheritance.
Present. Rom. 8:14-17; Gal. 4:4-7; Eph. 1:11; Acts 20:32.
Future. Col. 3:24; Heb. 9:15; 1 Pet. 1:3, 4; Heb. 10:34.

—*H. M. Riggle.*

KNOWLEDGE OF SALVATION

WE MAY HAVE POSITIVE KNOWLEDGE
Of conversion. 1 John 3:14.
Of salvation. Luke 1:77; Isa. 12:2.
Of adoption. Rom. 8:16: 1 John 3:2.
Of God's love. Rom. 8:38, 39.
Of peace with God. Rom. 5:1.
Of being kept. Psa. 3:6, 8; 27:3-5; 46:1-3.
Of support in death. Psa. 23: 4.
Of a crown of life. 2 Tim. 4:7, 8; Jas. 1:12.
That we are of God. 1 John 5:19; 4:6, 7.
That we have eternal life. 1 John 5:13.

IT IS A RESULT OF FAITH. Eph. 3:12; 2 Tim. 1:12; Heb. 10: 22.

IT IS BY OUR OWN SPIRIT'S RECOGNITION OF THE EFFECTS OF SALVATION (Rom. 8:16).
We love God. 1 John 4:19; 5:2.
We love our enemies. Matt. 5:44, 45.
We love God's people. 1 John 3:14; John 13: 35.
We keep God's Commandments. 1 John 5:2; 3:9, 10.

IT IS ESPECIALLY BY THE WITNESS OF GOD'S SPIRIT TO OUR ADOPTION. Rom. 8:16; 1 John 5:10.

A HOLY LIFE

WHAT IS SIN?
A transgression of the law of God. 1 John 3:4.
It is imputed only according to one's light. Rom. 5:13; 4:15; Jas. 4:17; John 9: 41; 15:22.

ALL MEN ARE SINNERS BEFORE CONVERSION.
All have sinned. Rom. 3:23; Gal. 3:22; 1 Kings 8:46; 1 John 1:8, 10.
Therefore Christ came to save from sin. Matt. 1:21; Isa. 35:4; Zech. 13:1; Dan. 9: 24.

CHRISTIANS ARE SAVED FROM SIN.
Jesus taught it. John 8:34-36; 5:14; 8:3-11.
Peter taught it. Acts 3:19; 1 Pet. 2:21, 22.
Paul taught it. 1 Cor. 15: 34; Rom. 6:1, 2, 11, 12, 14, 17, 18, 22.
John taught it. 1 John 1:7-9; 2:6; 2:1; 5:18; 3:7, 9; 3:5, 6.

THOSE WHO COMMIT SIN ARE NOT CHRISTIANS
They are servants of sin. John 8:34; Rom. 6:20; 2 Pet. 2:14, 17.
They have not the Spirit. Jude 15-19.
They are in wickedness. 1 John 5:19.

They do not know God. 1 John 3:6.

They are of the devil. 1 John 3:8.

WE ARE TO KNOW THE CHILDREN OF GOD BY THEIR SINLESS LIVES. 1 John 3:10.

OBJECTIONS TO A SINLESS LIFE CONSIDERED

There are certain texts of scripture brought forth as objections to a sinless life in this world. These we shall briefly consider.

"THERE IS NO MAN THAT SINNETH NOT." 1 Kings 8:46; Eccl. 7:20.

The above language was uttered by Solomon about one thousand years before Jesus Christ came and made a perfect atonement for sin.

Solomon described the condition of the human family under the law only.

The sacrifices of the law could not save from sin. Heb. 10:1-4, 9-12; 7:19; 11:39, 40; 9:7-14.

Since Solomon's day Christ has come to the world to put an end to sin, and to fully save man from it. Rom 8:1-3; Heb. 9:26; John 1:29; Matt. 1:21.

Men can now live holy lives. Tit. 2:11, 12; Luke 1:74, 75; John 8:11; 5:14.

"WHO CAN SAY, I HAVE MADE MY HEART CLEAN, I AM PURE FROM MY SIN?" Prov. 20:9.

No man can say, "I have made my heart clean," because

We are not saved by works. Tit. 3:5, 6.

Christ only can purify our hearts. Acts 15:8, 9.

All who have been cleansed by the blood of Jesus can say, "I am pure from my sin." 1 John 1:7; Matt. 5:8.

"NONE GOOD BUT GOD." Matt. 19:16, 17.

No one possesses goodness independent of God. Isa. 64:6.

God will dwell and live in us. 2 Cor. 6:16; 1 John 4:12, 13.

God will make us good. Luke 23:50; Acts 11:24.

"NONE RIGHTEOUS, NO, NOT ONE." Rom. 3:10.

This was not spoken of God's people under grace. Rom. 3:10-18.

It was written concerning the two classes being discussed, Jews and Gentiles, in their unregenerate state. Notice the preceding verse. Rom. 3:9.

God's people are righteous Isa. 60:21.

God's people are righteous as he is. 1 John 3:7.

God's people are righteous in this world. Tit. 2:11, 12.

"IF WE PROFESS TO BE FREE FROM SIN WE DECEIVE OURSELVES." 1 John 1:8.

John taught that in order to retain the grace of God, we must live without committing sin. 1 John 2:28; 3:6; 2:6, 1; 3:7-10; 5:18, 19.

He shows in 1 John 1:7 that the cleansing by Christ's

blood is a present continuous process in the sense that we are kept acceptable in God's sight through the merits of Christ's blood. Therefore all who have ever committed sin, now have in this sense those sins from which to be kept cleansed.

He pointed out to them the way of deliverance from all sin in this life. 1 John 1:7; 3:3; 4:17.

"PAUL DID NOT PROFESS TO BE FREE FROM SIN." Rom. 7.

In Rom. 6 Paul sets forth the standard of full salvation "under grace." He shows it to be a state where men are "dead to" and "freed from" sin. Rom. 6:1, 2, 6-8, 11, 12, 14, 15, 17, 18, 22.

In Rom. 7 Paul sets forth the standard of justification "under the law." Rom. 7:1-7.

Paul's infancy, and how he went under condemnation by obtaining a knowledge of the law. Rom. 7:9-13.

Paul's experience under the law. Rom. 7:14-21.

When Paul accepted Christ he obtained deliverance from the state heretofore described. Rom. 7:24, 25; 8:1-3.

Paul's experience "under grace." We shall hear his testimony in

A. D. 54. 1 Thess. 2:10-12.
A. D. 58. Gal. 2:20.
A. D. 59. 1 Cor. 11:1.
A. D. 60. Acts 23:1; 24:16.
A. D. 64. Phil. 1:21; 4:13.
A. D. 66. 2 Tim. 4:6-8.

—*H. M. Riggle.*

SIN—ACQUIRED

SIN DEFINED

Sin is transgression of the law. 1 John 3:4.

By doing that which God's law forbids. 1 John 5:17.

By omitting to do what God's law demands. Jas. 4:17.

Whatever is not of faith is sin. Rom. 14:23.

The thought of foolishness is sin. Prov. 24:9.

Evil imaginations are sin. Gen. 6:5; 8:21.

Sin is held against man only when he receives light that the thing he is practising is condemned by God's law. John 9:39-41; 15:22-24.

SIN DESCRIBED

Issue of an evil heart. Mark 7:21-23.

Fruit of lust. Jas. 1:15.

Sting of death. 1 Cor. 15:56.

Works of darkness. Eph. 5:11.

Works of the devil. 1 John 3:8; John 8:44.

Dead works. Heb. 6:1.

Deceitfulness. Heb. 3:13.

Disgraceful. Prov. 14:34.

Great. 1 Sam. 2:17.

Mighty and manifold. Amos 5:12.

Sometimes presumptuous. Psa. 19:13.

Sometimes open and manifest. 1 Tim. 5:24.

Sometimes secret. Psa. 90:8; Eccl. 12:14.

Like scarlet and crimson. Isa. 1:18.

THE WICKED
Are the servants of sin. John 8:34; Rom. 6:16.
Are dead in sins. Eph. 2:1.
Can not cease from sin. 2 Pet. 2:14.
Add sin to sin. Isa. 30:1.
Are often encouraged in sin by prosperity. Prov. 10:16.
Led by despair they still continue in sin. Jer. 18:12.
Often throw the blame on others. Gen. 3:12, 13.
Often tempt others to sin. Gen. 3:6.
Delight in those who commit sin. Rom. 1:32.

EFFECTS OF SIN
Present effects.
Produces death. Jas. 1:15.
Separates from God. Isa. 59:1, 2.
Brings into bondage. John 8:34.
Future effects.
All who die in sin are lost. John 8:21, 24.
All sinners will be cast into hell. Psa. 9:17.

ALL WHO COMMIT SIN ARE OF THE DEVIL. 1 John 3:8.

TO BECOME CHRISTIANS, MEN MUST
Become penitent for sin. Matt. 26:75.
Become sorry for sin. Psa. 38:18.
Forsake sin. Isa. 55:7.
Depart from sin. 2 Tim. 2:19.
Cease to do evil. Isa. 1:16-18.
Confess their sins. Prov. 28:13.

THE SACRIFICES OF THE LAW WERE INADEQUATE TO TAKE AWAY SINS.
The blood of animals could not. Heb. 10:1-4.
None without sin under the Mosaic law. 1 Kings 8:46; Eccl. 7:20.

PERFECT DELIVERANCE FROM ALL SIN CAN NOW BE OBTAINED THROUGH THE ATONEMENT OF JESUS CHRIST.
The prophets foretold this. Isa. 19:20; Dan. 9:24, 25; Zech. 13:1.
It is fulfilled in this dispensation. Heb. 9:26; 1 John 3:5; John 1:29; Matt. 1:21.
God's people are kept from committing sin. Rom. 6:1, 2; 1 John 3:9; 5:18; 1:7; Tit. 2:11, 12; Luke 1:74, 75.

EXAMPLES OF NEW TESTAMENT TEACHING ON LIVING WITHOUT SIN.
Jesus. John 5:14; 8:11.
Paul. 1 Cor. 15:34.
Peter. 1 Pet. 2:21, 22.
John. 1 John 2:1; 3:9.

CONCLUSION. Ezek. 3:20, 21.

—*H. M. Riggle.*

SIN—INHERITED

Rom. 7:14

ALL MEN ARE BORN WITH THE GERM OF DEPRAVITY IN THEIR HEARTS.
Man is conceived and shapen in sin. Psa. 51:5.
Man is "by nature" sinful. Eph. 2:3.
Man possesses an inward bent to evil "from the womb," or "as soon as he is born." Psa. 58:3.
The imagination of man's

heart is evil from his youth. Gen. 8:21.

HUMANITY SINFUL BY BIRTH.

It being true that humanity is sinful by birth and even from conception, it follows conclusively that the elements that germinate depravity lay in the germ of human life, thus being transmitted down through the entire human family. Therefore, this degenerate nature must have started in him through whom the human family fell. Rom. 5:12, 19.

IT IS SIN AS AN ELEMENT OF MORAL EVIL; AN INDWELLING, MOVING, WORKING FORCE. Rom. 7:9-13, 17.

IT IS LOCATED OR DIFFUSED THROUGHOUT THE ENTIRE BEING OF MAN. 2 Cor. 7:1.

In the heart or soul. Gen. 8:21; Jer. 17:9; Mark 7:21-23; Matt. 15:18.

In the members. Rom. 7:23.

IT IS THE SOURCE FROM WHICH ISSUES ALL THE ACTUAL SINS OF A MAN'S LIFE. Mark 7:21-23; Luke 6:45; Prov. 4:23.

JUSTIFIED BELIEVERS POSSESS THIS DEPRAVED NATURE.

The disciples before the day of Pentecost

Were justified.

Christ forgave others; hence, they also were pardoned. Luke 7:37-50.

They believed on him. John 6:69.

They were not of the world. John 17:6-10, 16.

They were in Christ. John 15:4, 5.

Carnality was manifested in their lives.

By aspiring to be greatest. Mark 9:33, 34; Matt. 20:20-23.

By envy and anger. Matt. 20:24.

By strife. Luke 22:24.

By resentment. Luke 9:51-56.

SANCTIFICATION IS THE GRACE THAT REMOVES INHERITED DEPRAVITY.

Sanctify: To cleanse from corruption; to purify from sin.—Webster.

Sanctification is effected through the agency of the Holy Ghost, at which time our hearts are purified. Rom. 15:16; Acts 15:8, 9.

Sanctification is effected with the blood of Christ, which purges or cleanses our hearts from all sin. Heb. 13:12; 9:13, 14; 1 John 1:7.

Sanctification is subsequent to regeneration. John 15:2; 1 Thess. 1:1; 5:23.

DELIVERANCE FROM INHERITED SIN IS OBTAINABLE IN THIS LIFE. Rom. 6:22; Matt. 5:8.

—*H. M. Riggle.*

TWOFOLD CLEANSING

TWOFOLD CLEANSING IS BASED UPON THE FACT THAT MAN IN A STATE OF NATURE POSSESSES SIN IN TWO FORMS; NAMELY,

Sin inherited. Psa. 51:5; Rom. 5:12-19.

Sins committed. Psa. 51:4; Isa. 1:18.

THE FIRST CLEANSING TAKES AWAY ALL SINS COMMITTED. Rev. 1:5.

THE SECOND CLEANSING PURI-

FIES OUR HEARTS FROM INBORN SIN. Acts 15:8, 9; John 15:2.

THESE TWO CLEANSINGS ARE TERMED IN THE BIBLE

First cleansing—justification. Luke 18:13, 14; Rom. 4:5.

Second cleansing—sanctification. 1 Thess. 5:23.

THE FIRST CLEANSING IS APPLIED TO THE UNGODLY—SINNER.

Sinner. Jas. 4:8; Luke 18:13, 14.

Ungodly. Rom. 4:5.

THE SECOND CLEANSING IS APPLIED TO THE BELIEVER. John 17:17, 20; 1 Thess. 1:1; 5:23; John 15:2.

TWOFOLD CLEANSING IS PLAINLY SET FORTH IN John 15:1, 2; Eph. 5:25-27.

—*Selected.*

SANCTIFICATION

IT IS A BIBLE DOCTRINE.

Acts 20:32; 26:18; 1 Thess. 5:23; Heb. 10:10.

IT IS ATTAINABLE IN THIS LIFE.

1 Cor. 1:2; 6:11; 1 Thess. 5:23; Heb. 13:12; Jude 1.

IT IS FOR ALL WHO HAVE BELIEVED.

It is held in reserve for all those who have believed in Jesus for the pardon of all past sins. John 17:17, 20; Acts 26:18; 1 Thess. 5:23.

IT IS A DEFINITE WORK.

It is a definite, second work of grace; for example, the disciples were converted before the day of Pentecost.

The conditions of discipleship. Luke 14:33.

The disciples met these conditions. Matt. 19:27.

They were believers. John 2:11; 6:69.

Effect of faith. Acts 10:43; 1 John 5:1.

They were born of God. John 1:11-13.

They were not of the world. John 17:6, 9, 14, 16; 15:19.

They were ordained to the ministry. John 15:16; Mark 3:14, 15.

Jesus gave them power. Matt. 10:1.

Jesus sent them out to preach. Matt. 10:5-8.

They obeyed him and went out and preached. Mark 6:7, 12, 13.

Peter denied Jesus and backslid. Matt. 26:69-74.

Peter repented in tears. Luke 22:61, 62.

Peter was reclaimed, and three times publicly confessed his love for Jesus. John 21:15-17.

They had not yet received the Holy Ghost. John 7:37-39.

Jesus promised to send him unto them. John 16:7; 14:16, 17.

Jesus prayed the Father to sanctify them. John 17:14-17.

Jesus commanded them to return to Jerusalem and tarry there until the Spirit should come upon them. Luke 24:49; Acts 1:4, 5.

They did as he commanded them. Luke 24:50-53.

The Holy Ghost came upon them as Jesus had promised. They were sanctified. Acts 2:1-4; 15:8, 9; Rom. 15:16.

AGENTS USED IN OUR SANCTIFICATION.
The Word of God—begets faith in us. John 17:17; Rom. 10:17.
The blood of Christ—cleanses the heart. Heb. 13:12; 1 John 1:7.
The Holy Ghost—applies the blood of Christ to the heart and gives power. Acts 15:8, 9; Rom. 15:16; Acts 1:8.
THE MORAL PHILOSOPHY OF SANCTIFICATION.
Cleanses the believer from inbred sin. Acts 15:8, 9; Heb. 10:14; John 17:17; Eph. 5:25-27.

—*Selected.*

JUSTIFICATION AND SANCTIFICATION

ROM. 5:1-5

TWO DISTINCT STATES OF GRACE.
Justification and sanctification are two distinct states of grace, sanctification received subsequently to justification.
The apostles were justified before Pentecost.
They received Christ and were born of God. John 1:11-13.
They had forsaken all to follow him. Matt. 19:27.
Their names were written in heaven. Luke 10:20.
Jesus gave them peace. John 14:27; Rom. 5:1.
They were not sanctified. John 17:17.
Jesus gave them a promise. Luke 24:49; Acts 1:8.
The apostles were sanctified on the day of Pentecost. Acts 1:12-14; 2:1-4; Rom. 15:16; Acts 15:8, 9.
They were made holy. Eph. 5:25-27.
They were made one. John 17:17-23; Heb. 2:11.
The Samaritans
Were converted under the labors of Philip. Acts 8:5-12.
Were subsequently sanctified under the labors of Peter and John. Acts 8:14-17; Rom. 15:16.
The apostle Paul.
His conversion. Acts 9:1-16; 26:13-18.
His subsequent sanctification. Acts 9:17, 18.
The house of Cornelius.
Was justified. Acts 10:1-6, 31-39, 41-43.
Was subsequently sanctified. Acts 10:44-47.
The Ephesians.
Were disciples. Acts 19:1.
Were believers. Acts 19:2.
Were subsequently sanctified. Acts 19:1-6.
The Thessalonians.
Were in Christ. 1 Thess. 1:1-9.
Were not yet sanctified. 1 Thess. 5:21-24.
The Hebrews.
Were babes in Christ. Heb. 5:12, 13; 3:1; 10:22, 23.
Were exhorted to go on to holiness. Heb. 10:19, 20; 12:14.
STANDARD OF JUSTIFICATION AND SANCTIFICATION.
Justification.
The experience. 1 John 3:9; 5:18.
The life. 1 John 2:29.
Sanctification.

The experience. Matt. 5:8.
The life. Luke 1:74, 75; Tit. 2:11-14.

—*B. E. Warren.*

CONDITIONS FOR SANCTIFICATION

MATT. 7:7

THE SEEKER.
- Must be in Christ. John 15:1, 2; 1 Thess. 1:1; 5:23.
- Must have faith in God. Heb. 11:6.
- Must approach God in full assurance of faith. Heb. 10:19-22.
- Must believe that God will sanctify. 1 Thess. 5:23.
- Must put off the old man. Eph. 4:22; Col. 3:9.
- Must suffer to have the old man crucified. Rom. 6:6.
- Must keep God's Word. John 17:14.
- Must present himself a living sacrifice to God. Rom. 12:1, 2.
- Must ask God in the name of Jesus (John 16:23).
  - For sanctification. 1 Thess. 5:23.
  - For the Holy Spirit. Luke 11:13.
  - In faith. Matt. 21:22; Mark 11:24.

GOD'S PROMISES TO THE SEEKER.
- Ye shall find. Matt. 7:7.
- The God of peace will
  - Sanctify you wholly. 1 Thess. 5:22-24.
  - Make you perfect. Heb. 13:20, 21; 10:14, 15.
  - Cleanse your heart. Acts 15:8, 9.
  - Give the Holy Spirit. Luke 11:13.

—*Selected.*

PERFECTION

BEFORE THE MOSAIC LAW.
- God created man upright. Eccl. 7:29.
- God created man in his own image. Gen. 1:27.
  - The image of God is righteousness and true holiness. Eph. 4:24.
- God commanded men to be perfect. Gen. 17:1.
  - Examples of perfection.
    - Noah. Gen. 6:9.
    - Enoch. Heb. 11:5.
    - Job. Job 1:1, 8.

UNDER THE MOSAIC LAW.
- Perfection was commanded. Deut. 18:13; 1 Kings 8:61.
- A promise to the perfect. 2 Chr. 16:9.
- David's testimony. Psa. 138:8; 101:2.
- Examples of legal perfection.
  - David. 2 Sam. 22:33; Psa. 101:2, 6.
  - Hezekiah. Isa. 38:1-5.
  - Asa. 1 Kings 15:14.
  - Paul. Phil. 3:6.

CHRISTIAN PERFECTION.
- Is a much higher state than perfection under the law. Heb. 7:19; 10:1-4; 9:7-14.
- Is commanded. Matt. 5:48; 2 Cor. 13:11; Heb. 6:1.
- Is effected
  - Through the Scriptures. 2 Tim. 3:16, 17.
  - Through the blood of Jesus Christ. Heb. 13:20, 21.
- Those to be perfected.
  - The man of God. 2 Tim. 3:17.
  - The saints. Eph. 4:12, 13.
- Sanctification is the grace that perfects us. Heb. 10:14.

In what are we to be made perfect?
Elements that are perfected in us that admit of no subsequent development.
Holiness. 2 Cor. 7:1.
Purity. 1 John 3:3.
Heart. Psa. 101:2.
Elements perfected in us in quality, but which admit of subsequent development.
Love. 1 John 2:5; 4:12, 17, 18.
Unity. John 17:23.
In the will of God. Col. 4:12.
Wanting nothing. Jas. 1:4.
The bond of perfectness. Col. 3:14.
Examples of Christian perfection. 1 Cor. 2:6; Phil. 3:15; Jas. 3:2.
A kind of perfection not attainable in this life. Phil. 3:11, 12.
The end of the perfect. Psa 37:37.

—*C. W. Naylor.*

THE BAPTISM OF THE HOLY GHOST

ACTS 19:1-6

THE QUESTION ASKED BY PAUL IN ACTS 19:2 IMPLIES
That the Holy Ghost is for believers. John 7:39.
That the Holy Ghost is for all believers. Acts 2:38, 39.
That if believers have him they know it. Heb. 10:14, 15.
That it is necessary to have him. John 16:13.

THE BAPTISM OF THE HOLY GHOST WAS PROPHESIED. Isa. 32:15; Ezek. 36:27; Joel 2:28, 29.

THE BAPTISM OF THE HOLY GHOST IS PROMISED. Matt. 3:11; John 14:16, 17, 26; Luke 24:49.

THE PROMISE OF THE HOLY GHOST IS TO ALL. Acts 2:38, 39.

THE BAPTISM OF THE HOLY GHOST IS RECEIVED SUBSEQUENTLY TO JUSTIFICATION.
He is given only to true believers. Acts 19:1, 2; Eph. 1:13; Acts 8:5-17.
He dwells in the holy. 1 Cor. 3:16, 17.
He dwells in the obedient. Acts 5:32.

HIS OFFICE WORK.
He sanctifies believers. Acts 15:8, 9; Rom. 15:16.
He sheds the love of God abroad in the heart. Rom. 5:1-5.
He gives power. Acts 1:8.
He seals believers. Eph. 1:13; 4:30.
He guides into all truth. John 14:26; 16:13.
He perfects in unity. Acts 4:31-33.
One with Christ. Heb. 2:11.
One in Christ. Gal. 3:28.

—*H. M. Riggle.*

WORK OF THE HOLY SPIRIT

IN RELATION TO THE WORLD HE IS
Creator. Gen. 1:26, 27, with Job 33:4.
Sovereign disposer of all things. 1 Cor. 12:6, 11.

IN RELATION TO CHRIST'S KINGDOM HE

Raised Christ from the dead. 1 Pet. 3:18; Rom. 1:4.
Inspired the Scriptures. 2 Tim. 3:16; 2 Pet. 1:21.
Convicts of sin. John 16:8-11.
Regenerates. John 3:5, 6; 1 John 5:4.
Sanctifies. Rom. 15:16.
Appoints and sends ministers. Acts 13:2, 4; Matt. 9:38; Acts 20:28.
Directs where they shall preach. Acts 16:6, 7, 10.
Witnesses concerning Christ. 1 John 5:6; John 15:26.
Edifies the church. Acts 9:31.

IN RELATION TO THE INDIVIDUAL SAINT HE

Witnesses to sonship. Rom. 8:16.
Comforts. John 14:16.
Imparts the love of God. Rom. 5:3-5.
Imparts hope. Rom. 15:13; Gal. 5:5.
Dwells in saints. John 14:17; 1 Cor. 3:16; 1 Cor. 6:19.
Is known by saints. John 14:17.
Brings truth to remembrance. John 14:26.
Guides into truth. John 16:13.
Foreshows the future. John 16:13.
Teaches. John 14:26.
Gives power. Acts 1:8; Luke 24:49.
Imparts spiritual gifts. 1 Cor. 12:6-11.
Helps our infirmities. Rom. 8:26.
Shows how to answer persecutors. Mark 13:11; Luke 12:12.

SPIRITUAL GIFTS

WE SHOULD NOT BE IGNORANT OF THEM. 1 Cor. 12:1.

GIFTS OR MANIFESTATIONS OF THE SPIRIT ARE NOT THE SAME IN ALL. 1 Cor. 12:4-7, 11, 29, 30; Rom. 12:6.

THEY ARE ENUMERATED AS

Wisdom. 1 Cor. 12:8.
Knowledge. 1 Cor. 12:8.
Faith. 1 Cor. 12:9.
Healing. 1 Cor. 12:9, 28.
Miracles. 1 Cor. 12:10, 28, 29.
Prophecy. 1 Cor. 12:10, 28; Rom. 12:6; Eph. 4:11.
Discerning of spirits. 1 Cor. 12:10.
Tongues. 1 Cor. 12:10, 28, 30.
Interpretation of tongues. 1 Cor. 12:10, 30.
Ministering or helping. Rom. 12:7; 1 Cor. 12:28.
Teaching. Rom. 12:7; 1 Cor. 12:28; Eph. 4:11.
Exhortation. Rom. 12:8.
Government. 1 Cor. 12:28; Rom. 12:8.
Apostleship. Eph. 4:8, 11; 1 Cor. 12:28.
Evangelists. Eph. 4:11.
Pastors. Eph. 4:11.

THEY MAY BE

Received at the time of the Holy Ghost baptism. Acts 2:4; 10:45, 46; 19:6.
Received after the time of the Holy Ghost baptism. 1 Cor. 12:31; 14:1.
Possessed in a greater or less number. 1 Cor. 12:31; 14:18.
Of greater or less value. 1 Cor. 14:1-6; 12:31.
Edifying to the church or not. 1 Cor. 14:3, 17.

WE SHOULD

Desire spiritual gifts. 1 Cor. 12:31; 14:1.
Covet prophecy rather than tongues. 1 Cor. 12:31; 14:1, 2.

CONCLUSION.
Charity is more important than all spiritual gifts. 1 Cor. 12:31; 13:1-3.

FAITH

MARK 11:22

FAITH DEFINED.
Heb. 11:1; Luke 5:5.

THE QUALITY OF FAITH.
Christ is its author. Heb. 12:2.
It is precious. 2 Pet. 1:1.
It is holy. Jude 20.

THE WORD OF GOD IS THE MEDIUM THROUGH WHICH WE RECEIVE FAITH. Rom. 10:17.

THE BIBLE MAKES MENTION OF PERSONS
Who have no faith. Mark 4:40.
Whose faith is dead. Jas. 2:17.
Who have little faith. Matt. 8:26.
Who have great faith. Matt. 8:10.
Who are full of faith. Acts 6:5; 11:24.

THE NATURE OF FAITH.
It may be increased. Luke 17:5.
It may grow exceedingly. 2 Thess. 1:3.
It may be tried. Jas. 1:3; 1 Pet. 1:7.

THE FOLLOWING ARE THE MORAL BENEFITS RECEIVED THROUGH FAITH.
Salvation. Eph. 2:8; 1 Pet. 1:8, 9.
Pardon of past sins. Acts 10:43.
Spiritual birth. 1 John 5:1.
Justification. Rom. 3:28; 5:1.
Sanctification. Acts 26:18.
Heart purity. Acts 15:9.
Divine healing. Jas. 5:13-16; Mark 16:15-18.
It keeps one in a state of readiness to meet Christ at any time. 1 Pet. 1:4, 5.
The indwelling of Christ. Eph. 3:17.

ACCOMPLISHMENTS THROUGH FAITH.
Please God. Heb. 11:6.
Stand in God's favor. Rom. 11:20.
Walk righteously. 2 Cor. 5:7.
Live uprightly. Heb. 10:38.
Shield ourselves from the attacks of Satan. Eph. 6:16.
Resist the devil. 1 Pet. 5:9.

EXAMPLES OF FAITH AND ITS RESULTS.
Old Testament examples.
Abraham. Gen. 15:6; Rom. 4:3; Gal. 3:6.
Enoch. Heb. 11:5.
Sarah. Heb. 11:11.
Old Testament results.
Israel passed through the Red Sea. Heb. 11:29.
The dead were raised to life. Heb. 11:35.
Walls of Jericho fell. Heb. 11:30.
New Testament examples.
The Centurion. Matt. 8:5-13.
The Syrophenician. Matt. 15:21-28.
Stephen. Acts 6:8.
Barnabas. Acts 11:24.
New Testament results.
The blind see. Matt. 9:27-30.

The lame walk. Acts 3:1-8.
Healed of hemorrhage. Mark 5:25-34.
Ten lepers cleansed. Luke 17:11-19.

GRACES TO BE ADDED TO FAITH. 2 Pet. 1:5-10.

—*Selected.*

MIRACLES

MIRACLES ARE DESCRIBED AS
Marvelous things. Psa. 78:12.
Marvelous works. Psa. 105:5.
Signs and wonders. John 4:48; 2 Cor. 12:12.

MIRACLES ARE WROUGHT
By the power of God. Acts 15:12.
By the power of the Holy Ghost. Rom. 15:19.
In the name of Christ. Acts 3:16; 4:30.
Not by man's power. Acts. 3:12.

MIRACLES
Manifest the glory of God. John 11:4.
Manifest the works of God. John 9:3.
Produce faith. John 2:23.
Confirm the gospel. Mark 16:20.
Are instrumental to the propagation of the gospel. Rom. 15:18, 19.

THAT WHICH IS NECESSARY TO MIRACLES.
Faith on the part of those who perform. Acts 3:16; 6:8.
The gift of miracles on the part of those who perform. 1 Cor. 12:9, 10, 28-31.
Faith on the part of the applicant. Matt. 9:27-30; Acts 14:8-10.

OLD TESTAMENT EXAMPLES OF MIRACLES UNDER THE LABORS OF
Moses. Num. 21:6-9.
Joshua. Josh. 10:12-14.
Samson. Judges 16:29, 30.
The prophet of Judah. 1 Kings. 13:4-6.
Elijah. 1 Kings 17:17-24.
Elisha. 2 Kings 4:32-35.
Hezekiah. 2 Kings 20:1-6.

NEW TESTAMENT EXAMPLES OF MIRACLES UNDER THE LABORS OF
Christ. John 9:1-7; Mark 7:32-37.
The apostles. Acts 2:43; 5:12-16.
Peter. Acts 3:2-9; 9:36-41.
Stephen. Acts 6:8.
Philip. Acts 8:6, 7, 13.
Paul. Acts 14:8-10; 20:9-12.
Paul and Barnabas. Acts 14:1-3.

MIRACLES ARE ALSO WROUGHT THROUGH EVIL AGENTS.
They are performed through the power of the devil. 2 Thess. 2:9; Rev. 16:14.
By false prophets. Matt. 24:24.
They deceive the ungodly. 2 Thess. 2:9-12.; Matt. 7:21-23.
Examples of miracles thus wrought. Ex. 7:10-12, 20-22; 8:7; Acts 8:9-11.

A TEST OF GENUINENESS. John 8:47.

—*Selected.*

DIVINE HEALING

DIVINE HEALING IS A BIBLE DOCTRINE.
A time of healing prophesied. Isa. 35:5, 6.
A prophecy of Christ the healer. Isa. 53:3-5. (LXX.)

The prophecies of healing fulfilled. Matt. 8:16, 17; Luke 7:21, 22.

Jesus had the power of healing. Matt. 28:18; Acts 10:38.

He exercised that power. Matt. 4:23, 24; 8:17; Luke 4:40, 41.

He taught and practised healing from the beginning of his ministry Matt. 4:23.

Christ gave the power of healing to the twelve apostles. Matt. 10:1.

They exercised that power. Mark 16:20; Acts 5:12-16.

Christ gave that power to the seventy. Luke 10:1, 9.

They exercised that power. Luke 10:17-20.

Christ gave that power to Stephen, Paul, and others. Acts 6:8; 14:8-10; 28:8.

The power of healing is given to some in the church. 1 Cor. 12:9.

The power of healing is given to the elders. Jas. 5:14, 15.

That power is given unto us if we believe. Mark 16:16-18; John 14:12.

THE ACCESS TO DIVINE HEALING.

Faith is required on the part of those desiring healing. Matt. 9:20; Mark 5:25-34, 36.

Some are healed through the faith of others. Matt. 8:5, 13; John 4:50; Matt. 9:2; Mark 9:23.

Those who pray must have faith. Matt. 21:22; Heb. 11:6; Jas. 1:6, 7; Acts 6:8; Jas 5:15; Mark 11:24.

All things are possible to him that believeth. Mark 9:23.

We must believe when we pray. Mark 11:24.

We must have confidence in him. 1 John 5:14.

How we know he will answer. 1 John 5:15; 3:22; Mark 11:23, 24; Matt. 21:21, 22.

THE WORD OF GOD CLEARLY TEACHES

That the day of healing is not past with believers. Mark 16:16-18.

What to do when afflicted. Jas. 5:13.

What to do in case of sickness. Jas. 5:14.

What the elders must do. Jas. 5:14, 15.

What is sometimes required of the sick. Jas. 5:16; Acts 14:9; Mark 5:35; Matt. 9:29.

That others must have faith in case the sick are unable to exercise faith. Mark 9:23, 24; Jas. 5:15; Matt. 9:2.

That works must accompany faith. Jas. 2:17, 18.

WORKS THAT ACCOMPANY FAITH FOR HEALING.

Where there are faults, confess them. Jas. 5:13-16.

Works of the centurion—he came to Jesus. Matt. 8:5-10.

Works of the man with a withered hand—he stretched it forth. Matt. 12:13.

Works of the lame man—he looked and arose. Acts 3:4, 6.

Works of the woman with an issue of blood—she touched his garment. Mark 5:27, 28.

Works of the ten lepers—they

showed themselves to the priests. Luke 17:14.
Works of the blind—he washed in the pool of Siloam. John 9:7.
Works of Naaman the leper—he washed in the River Jordan. 2 Kings 5:10, 14.

THE LAYING ON OF HANDS.
Jesus laid hands on the sick. Luke 4:40; Mark 6:5.
He took Jairus' daughter by the hand. Mark 5:23, 41.
He put his hands twice on the eyes of the blind man. Mark 8:23-25.
He laid hands on the crooked Woman. Luke 13:11-13.
He touched the ear of the servant of the high priest. Luke 22:51.
He touched the deaf man. Mark 7:32, 33.
Ananias laid hands on Saul. Acts 9:17, 18.
Paul laid hands on the father of Publius. Acts 28:8.
Peter raised Dorcas. Acts 9:41.
They that believe shall lay on hands. Mark 16:15-20.

ANOINTING WITH OIL.
The apostles anointed the sick. Mark 6:7, 13.
The elders are to anoint with oil. Jas 5:14.

WHAT TO DO IN CASE THERE ARE NO ELDERS PRESENT.
Have others pray for the sick. Matt. 18:19; Mark 16:16-18.
Promises in case no one else is present to pray. Jas. 5:13; Mark 11:24; John 15:7; 1 John 3:22; 5:14, 15.
In special cases handkerchiefs may be sent. Acts 19:12.

HEALING MAY OR MAY NOT BE INSTANTANEOUS.
Many were healed instantly. Luke 4:40; Acts 5:16.
Palsied man—by the faith of those who brought him. Matt. 9:2.
The leper—by his own faith. Matt. 8:2.
The father of Publius—by the faith of Paul. Acts. 28:8.
The servant — by faith of the centurion. Matt. 8:13.
The ten lepers were healed as they journeyed. Luke 17:14.
Epaphroditus sick—God had mercy on him. Phil. 2:27.
Some received handkerchiefs and aprons from Paul. Acts 19:12.
The blind man at first was not completely healed. Mark 8:23, 24.
Perfect healing of the blind man. Mark 8:25.
Paul left Trophimus at Miletum sick. 2 Tim. 4:20.

IMPORTUNITY.
Blind Bartimeus. Mark 10:46-52.
Two blind men. Matt. 9:27-31.
The woman of Canaan. Matt. 15:22-28.

MEANS TO BE USED IN TIME OF SICKNESS.
Anoint with oil, lay on hands, and pray the prayer of faith. Jas. 5:14, 15; Mark 16:18.
A woman, after suffering many things of many physicians, was healed by faith. Mark 5:26-34.
This privilege has not been taken from the church.

Heb. 13:8; Jas. 5:15; Jude 3.

WHO MAY BE HEALED.

"Is any sick among you" includes all (saint or sinner) who have faith enough to call for the elders. Jas. 5:14, 15.

Sinners may be healed and forgiven. Jas. 5:15; Luke 4:40, 41; Matt. 9:2-6.

Jesus still has the power, ability, and willingness to heal all who ask in faith. Heb. 13:8; Eph. 3:20, 21.

—*E. E. Byrum.*

CHRISTIAN BAPTISM

ITS INSTITUTION.

John baptized. Matt. 3:5-12; John 3:23.

Jesus was baptized. Matt. 3:13-15; Luke 3:21.

Jesus baptized others by proxy. John 3:22; 4:1, 2.

IT IS A PERPETUAL ORDINANCE IN THE CHURCH.

Jesus enjoined it upon all believers. Matt. 28:19, 20; Mark 16:15, 16.

The Apostles so understood their commission. Acts 2:37, 38; Acts 8:12, 38.

Paul baptized his converts. Acts 18:8; 1 Cor. 1:13-17.

The abolished ordinances related to meats, drinks, holy days, etc. Col. 2:14-17.

IMMERSION IS THE ONLY SCRIPTURAL MODE OF BAPTISM.

A place with much water was chosen. Matt. 3:5, 6; John 3:23; Acts 8:36.

Baptized in water; not water on the subject. Matt. 3:5, 6; Mark 1:5.

Both preacher and candidate went down into the water. Acts 8:38.

When baptized came up out of the water. Matt. 3:16; Acts 8:39.

It is a burial. Rom. 6:4; Col. 2:12.

HOW PERFORMED.

By God's ministers. Matt. 28:19, 20; Acts 8:38.

In the name of the Father, Son, and Holy Ghost. Matt. 28:19.

In the name of the Lord Jesus. Acts 8:16; Acts 10:48; Acts 19:5.

PROPER SUBJECTS

Those who have repented of their sins. Matt. 3:8; Acts 2:38.

Those who have faith in Christ. Acts 8:12; 2:44; 18:8.

(Therefore infants and the unconverted are not fit subjects. Matt. 3:8.)

SIGNIFICANCE.

It is in some sense a cleansing from sin. Acts 22:16.

But only the blood of Christ actually cleanses. Rev. 1:5; Heb. 9:22.

It is salvation in a figure. 1 Pet. 3:21.

It signifies death to sin and resurrection to a new life. Rom. 6:4.

THE LORD'S SUPPER

IN THE ELEVENTH CHAPTER OF FIRST CORINTHIANS WE LEARN

That the Lord's Supper was taught by Paul. Vs. 23-25.

That the Lord's Supper does not consist in a full meal, but in the bread and wine. Vs. 20-27, 34.

That this ordinance shall be observed till Christ comes. V. 26.

THE ORDER IN WHICH IT WAS INSTITUTED.

Two days before the Feast of the Passover, Satan entered into Judas, and Judas covenanted with the chief priests to betray Christ for thirty pieces of silver. Matt. 26:1-16; Mark 14:1-11; Luke 22:1-6.

On the first day of the feast the disciples came and asked Jesus: "Where wilt thou that we prepare for thee to eat the passover?" Matt. 26:17; Mark 14:12; Luke 22:7-9.

Jesus instructed his disciples, and they prepared the Passover. Matt. 26:18, 19; Mark 14:13-16; Luke 22:7-13; John 13:2.

In the evening, Christ and the twelve apostles sat down to the Passover supper. Matt. 26:20; Mark 14:17; Luke 22:14.

Before they ate the Passover, Christ arose from the table and instituted the ordinance of feet-washing. John 13:1-17.

After Christ had washed the disciples' feet he sat down again, and they ate the Passover. John 13:12, 21-28.

While they were eating the Passover Christ pointed out the betrayer. John 13:21-26; Matt. 26:21-25; Mark 14:18-21; Luke 22:15, 21-23.

Immediately after receiving the sop Judas went out. John 13:27-30.

After Judas went out, Christ instituted the Communion, or Lord's Supper. Matt. 26:26-30; Mark 14:22-26; Luke 22:19, 20.

CONCLUSION. Eccl. 12:13, 14.

—*H. M. Riggle.*

FEET-WASHING

GOD'S PEOPLE MUST OBSERVE ALL THINGS THAT JESUS COMMANDED. (Matt. 28:19, 20).

By keeping God's commandments we prove that we

Love God. John 14:15, 21, 23, 24.

Are his friends. John 15:14.

By not keeping God's commandments we prove that we

Do not love him. John 14:24.

Lie in professing to know him. 1 John 2:4.

FEET-WASHING IS ONE OF THE "ALL THINGS" THAT JESUS COMMANDED US TO OBSERVE. (John 13:12-17.)

"Ought"—to owe, be obliged, indebted.

Example of its use. 1 John 2:6.

"Should"—denoting obligations, or duty.

Example of its use. 1 John 3:23.

FEET-WASHING IS AN ORDINANCE OF THE NEW TESTAMENT.

It was instituted by Christ. John 13:1-5.

It was commanded by him. John 13:14, 15; Matt. 28:19, 20.

REASONS WHY IT IS NOT THE OLD JEWISH CUSTOM.

In manner.
In the custom each washed his own feet. Gen. 18:4; 19:2.
In the ordinance we wash one another's feet. John 13:14.
In design.
In the custom they received a literal benefit—cleanliness. Gen. 18:4.
In the ordinance we receive a spiritual benefit. John 13:17.
Peter's case.
Although a Jew, he understood not. John 13:6, 7.
Feet-washing was made a test of fellowship. John 13:8.
Feet-washing was made a condition upon which widows were counted worthy. 1 Tim. 5:9, 10.

THE HOUSE OF GOD IS THE CHURCH.
From the foregoing we learn that Christ, its chief cornerstone and foundation, instituted, practised, and commanded feet-washing. Hence, it constitutes a part of the building, is in the building, and who dare take it out?

—*H. M. Riggle.*

CHRISTIAN UNITY

UNITY AMONG CHRISTIANS IS DESIRABLE. Psa. 133:1-3.

CHRISTIAN UNITY IS POSSIBLE BECAUSE CHRIST
Prayed for it. John 17:17, 20-23.
Gave his life to effect it. John 11:52.

CHRISTIAN UNITY CONSISTS IN
Unity of the Spirit. Eph. 4:3; John 14:16, 17, 20.
Unity of the faith. Eph. 4:11-16; Phil. 1:27; Eph. 4:5.
All having one mind. 2 Cor. 13:11; 1 Pet. 3:8; 1 Cor. 2:16.
All being baptized by one Spirit into the one body, the church of God. 1 Cor. 12:13-20; Rom. 12:4, 5; 1 Cor. 12:20-23.
All having one Spirit. 1 Cor. 12:13; Phil 1:27.
All working together in the work of the gospel. Phil. 1:27.
All speaking the same thing. 1 Cor. 1:10; Rom. 15:6.
One heart and soul. Acts 4:31, 32.
One name. John 17:11, 12.
No division. John 17:20-23; 1 Cor. 1:10; Rom. 16:17, 18.

RESULT OF UNITY AMONG GOD'S PEOPLE.
It convinces the world. John. 17:21-23.
Great power is manifested among them. Acts 4:31-33.

WE, AS GOD'S PEOPLE, SHOULD
Endeavor to keep unity. Eph. 4:3.
Strive together. Phil. 1:27.

THE NEW TESTAMENT CHURCH

CHRIST BUILT A CHURCH. Matt. 16:18.

IT IS THE BODY OF CHRIST. (Eph. 1:22, 23; Col. 1:24.)
Christ is the head of the church, his body. Col. 1:18; Eph. 4:15, 16.

CHRIST HAS BUT ONE BODY, OR

CHURCH. (Rom. 12:4, 5;1 Cor. 10:17; 12:12, 20; Eph. 4:4.)
Called in one body. Col. 3:15.
Baptized into one body. 1 Cor. 12:13.
Set in one body. 1 Cor. 12:18.
Reconciled in one body. Eph. 2:14-16.

SALVATION IS ITS MODE OF MEMBERSHIP.
The Lord adds members. Acts 2:47.
Christ is the door. John 10:9.
God's Spirit inducts. 1 Cor. 12:13.
God sets the members. 1 Cor. 12:18, 28.
Therefore all true Christians are members. John 3:5.
By committing sin one loses membership. Rom. 11:22; Ex. 32:33.

IT IS CALLED THE CHURCH OF GOD. (Acts 20:28; 1 Cor. 1:2; 10:32; 11:22; 2 Cor. 1:1; Gal. 1:13; 1 Tim. 3:5, 15.)
Because it is his congregation or assembly of called-out ones.
Because as his family it takes his name. Eph. 3:14, 15.

IT IS VISIBLE. Gal. 1:13; 1 Cor. 1:2; 11:22; 2 Cor. 1:1; Acts 2:41-47; 5:1-13.

IT HAS TWO PHASES.
Universal—including all the saved. Matt. 16:18; Eph. 1:22, 23; 3:10; 5:24, 25; Col. 1:18; Heb. 12:23.
Local—the assembly of the saved in a particular place. 1 Cor. 1:2; 2 Cor. 1:1; Rev. 1:11; Acts 9:31; Rom. 16:4; 2 Cor: 8:1.

THE CHURCH AN ORGANIZATION

THE NAME OF THIS ORGANIZATION IS "CHURCH OF GOD." (Acts 20:28.)
It was named
By Christ. John 17:6, 11, 12, 26.
As a family, in honor of the Father. Eph. 3:14, 15; Rev. 3:12.
As a bride, in honor of the Son—its husband. Isa. 54:5; Rom. 7:4.

THE CHURCH OF GOD IS
A divine organization.
Of heavenly origin. Rev. 21:2, 9, 10.
Built by Christ. Matt. 16:18; Heb. 8:2.
Set up by the God of heaven. Dan. 2:34, 35, 44.
A visible organization.
The light of the world.
As a city set on a hill. Matt. 5:14.
The church of God is composed of saved men and women, hence visible. 1 Cor. 12:27; 1:1, 2.

CHRIST TO THIS ORGANIZATION IS
Its only founder and builder.
Matt. 16:18; Heb. 8:2.
He forms it in due order by
Tempering it together. 1 Cor. 12:24, 25.
Framing it together. Eph. 2:21.
Joining it together. 1 Cor. 1:10.
Compacting it together. Eph. 4:16.
Building it together. Eph. 2:22.
Knitting it together. Col. 2:2.
He supplies it with organs.

1 Cor. 12:18, 13; Acts 2:47.
He appoints proper officers. Eph. 4:11, 12; 1 Cor. 12:28.
Elders. Tit. 1:7; Acts 20:17, 28.
Their ordination by the ministry. Acts 13:2-4; Tit. 1:4-9.
Deacons. Phil. 1:1; 1 Tim. 3:8-13.
He distributes into suitable parts. 1 Cor. 12:7-11.
Its only foundation. 1 Cor. 3:11.
Its door of entrance. John 10:7, 9.
Its only head. Eph. 5:23; Col. 1:18; Eph. 4:15, 16.
Its only source of government, through the Spirit. Isa. 9:6, 7; 1 Cor. 12:4-11.
Its only lawgiver. Isa. 33:22; Jas. 4:12.
Christ's ability as a lawmaker. Col. 2:1-3, 8-10.
The excellency of his law. Psa. 119:165.

THE DISCIPLINE IS THE NEW TESTAMENT.

The discipline of the church of God is the New Testament, which is a perfect law or government (2 Tim. 3:16, 17; Psa. 119:142; John 1:17; Gal. 6:2).
To the ministry it
Teaches the qualifications of a true minister. Luke. 24:49; Acts 1:8; 2 Tim. 2:15; Tit. 1:9-11; 2 Cor. 3:6.
Teaches the character of a true minister. 1 Tim. 3:1-7; 4:12; Tit. 2:7, 8.
Teaches the duties of a true minister. Acts 20:28; 2 Tim 2:2; 1 Pet. 5:1-6; Jas. 5:14, 15.
Gives the field of work for the ministry. Matt. 28:19, 20; Mark 16:15, 16.
Gives instructions as to their ordination. Acts 13:2-4; Tit. 1:4-9.
Gives instructions as to how to proceed in case a minister goes astray. Gal. 6:1; 2 Thess. 3:15; 2 Tim. 2:24-26; 1 Tim. 5:19, 20; 2 Thess. 3:6.
To the members. It teaches them
Their duty to each other. Jas. 4:11; Col. 3:16; 1 Pet. 1:22; 1 Thess. 5:11, 14, 15.
How to proceed in case of trespass, etc. Luke 17:3-5; Matt. 18:15-18; Col. 3:12-14; Eph. 4:31, 32.
A discipline that contains more than the New Testament is faulty, it contains too much; if less than the New Testament, it is faulty, because it contains too little. Deut. 4:2; Prov. 30:5, 6; Rev. 22:18, 19.

THE RECORD OF THIS ORGANIZATION IS

Called "the book of life." Phil. 4:3.
Kept in heaven. Luke 10:20; Heb. 12:22, 23.
Kept by the Lord. Psa. 87:5, 6; Rom. 8:35-39.

—*H. M. Riggle.*

THE CHURCH—LOCAL ASSEMBLIES

LOCAL ASSEMBLIES ARE TERMED "CHURCHES."

The different local assemblies

of saints scattered throughout the world are Biblically termed "churches." Acts 16:5.
All belong to but one organized body. Rom. 12:4, 5.
All had the same name. 1 Cor. 11:16; 2 Thess. 1:4; 1 Thess 2:14.
Could ordain local elders.
One minister could ordain local elders in the different churches, which could not have been had they been different sects. Acts 14:20-23.
Could teach and give instruction.
One minister could teach and give instruction to the different churches, which could not have been had they been different sects.
Teach. 1 Cor. 4:17.
Instruct. 1 Cor. 7:17.
Confirm. Acts 15:40, 41.
Care for. 2 Cor. 11:28.

LOCAL ASSEMBLIES SPOKEN OF IN THE NEW TESTAMENT.

Church at Jerusalem. Acts 15:4.
They were of one accord. Acts 2:1.
They were of one heart and of one soul. Acts 4:32.
Churches of the Gentiles. Rom. 16:4.
Church at Antioch. Acts 13:1.
Was established through the labors of Barnabas and Paul. Acts 11:20-26.
Churches in Macedonia. 2 Cor. 8:1.
Were established through the labors of Paul. Acts 16:9-40; 17:1-14.
Were located
In Philippi. Acts 16:12:40.
In Thessalonica. Acts 17:1-4.
In Berea. Acts 17:10-12.
Belonged to the body of Christ. 1 Thess. 1:1.
All had the same name. 2 Thess 1:4.
Churches of Galatia. 1 Cor. 16:1.
Were established through the labors of Paul. Acts 13:51, 52; 14:1-7.
Church at Corinth. 2 Cor 1:1.
Was established through the labors of Paul. Acts 18:1-11.
Name of the church at Corinth. 1 Cor. 1:1, 2.
Churches of Judea. Acts 9:31.
All belonged to the same body. Gal. 1:22; Rom. 12:4, 5.
All had the same name. 1 Thess. 2:14.
Churches in Asia. 1 Cor. 16:19.
The number of them. Rev. 1:11.
John addressed them all. Rev. 1:4.
Message to each of these seven churches. Rev. 2, 3.

—*H. M. Riggle.*

GOD'S CHURCH AND MEN'S CHURCHES CONTRASTED

GOD'S CHURCH WAS ORGANIZED ON THE DAY OF PENTECOST ABOUT A. D. 33. Acts 2:47.

All human churches have originated since that time.

SALVATION MAKES MEN MEMBERS OF GOD'S CHURCH. Acts 2:47; John 10:9.
Salvation does not make one a member of men's churches.

GOD'S CHURCH INCLUDES IN ITS MEMBERSHIP ALL THE SAVED. Eph. 3:15.
Men's churches contain no more than a small portion of the saved.

GOD'S CHURCH CONTAINS NONE BUT THE SAVED. John 10:9; Ex. 32:33.
Men's churches contain many unsaved.

GOD'S CHURCH CONTAINS ALL THE TRUTH. 1 Tim. 3:15.
No human church contains all the truth, else it would cease to exist. 2 Cor. 6:14-17.

GOD'S CHURCH IS ONE. Eph. 4:4; Rom. 12:4, 5.
Men's churches are many.

GOD'S CHURCH IS NAMED AFTER GOD. 1 Cor. 1:2; 11:22; Acts 20:28.
Men's churches are often named after the men who originate them.

GOD'S CHURCH WAS DIVINELY ORGANIZED. Matt. 16:18.
Men's churches are organized by men.

THE CHURCH—ITS OFFICERS

ELDERS. (Acts 20:17.)
They are appointed by God. Acts 20:28.
Qualifications of an elder.
An enduement of power by the Holy Ghost. Luke 24:49; Acts 1:8.
That he study the word of God. 2 Tim. 2:15.
Moral character of an elder. 1 Tim. 3:1-7; 4:12; Tit. 2:7, 8; 1:6, 7.
Duties of an elder.
Feed the church. Acts 20:28; 1 Pet. 5:2.
Take the oversight of the local church. 1 Pet. 5:2.
Be an example to the flock. 1 Pet. 5:3.
Pray for the sick. Jas. 5:14, 15.
Rebuke those who sin. 1 Tim. 5:20.
Preach the word. 2 Tim. 4:2.
Exhort. 2 Tim. 4:2.
Ordination of elders. Tit. 1:4-9.
Manner of proceedure.
Fasting and prayer. Acts 14:23.
Laying on of hands. Acts 13:1-3.
God's elders are classified as follows:
Evangelists.
Pastors.
Teachers. Eph. 4:11.
Object for which they are appointed. Eph. 4:12, 13.

DEACONS.
They are ordained by prayer and laying on of hands. Acts 6:5, 6.
Qualifications of a deacon.
An honest report and full of the Holy Ghost. Acts 6:3.
Of good character. 1 Tim. 3:8-13.
The duty of a deacon is to take care of the temporal

needs of the church, or to help the minister otherwise. Acts 6:1-4.; 13:5; 1 Cor. 12:28.

—*Selected.*

THE CHURCH IN THE GOSPEL DAY

THE GOSPEL DAY IS DIVIDED INTO FOUR PERIODS OF PROPHETIC TIME.

This gospel dispensation is termed in Scripture "a day." 2 Cor. 6:2; Heb. 4:7.

THE EARLY MORNING OF THE DISPENSATION DAY WAS USHERED IN CLEAR AND BRIGHT.

It was so prophesied. Isa. 60:1-3; Mal. 4:2.

The prophecy fulfilled. (Luke 1:78, 79; Matt. 4:13-16; John 8:12.)

The church of God was a light in the world. Matt. 5:14; Rev. 12:1.

The chief characteristics of God's church were

Purity. 2 Cor. 11:2; Eph. 5:25-27; Acts 4:31.

Unity.

One fold. John 10:16.
One body. Rom. 12:4, 5.
One way. Jer. 32:38, 39.
One heart. Acts 4:32.
One accord. Acts 2:1.
One faith. Eph. 4:5.
One mind. 1 Cor. 1:10.
One doctrine. 2 Tim. 3:16, 17.
One baptism. Eph. 4:5.
One spirit. 1 Cor. 6:17.
One name. Eph. 3:14, 15.
One door of entrance. John 10:7, 9.
One head. Eph. 5:23.

The church possessed great power. (Acts 4:31-33.)

Multitudes were saved. Acts 2:41, 46, 47; 5:14.

Wonderful healings and miracles were performed. Acts 5:12-16.

The morning glory of the church lasted but a little while. Isa. 63:18.

AN AWFUL NIGHT OF APOSTASY FOLLOWED THE MORNING GLORY OF THE CHURCH. (2 Thess. 2:3-12; Matt. 24:11, 12.)

This was fulfilled in the dark, bloody reign of papal Rome. Rev. 13:1-10; 17:1-6.

THE LONG PAPAL NIGHT WAS TO BE FOLLOWED BY A PERIOD OF TIME WHEN THE LIGHT WOULD NOT BE CLEAR NOR DARK. (Zech. 14:6, 7; Dan. 12:7.)

This signifies a mixture of light and darkness—truth and error.

During this period, God's people were to be scattered. Ezek. 34:12.

This was fulfilled during the reign of Protestantism. Rev. 13:11-18.

IN THE EVENING OF THE GOSPEL DAY THE LIGHT WAS TO BE CLEAR. (Zech. 14:7.)

This is fulfilled in the present holiness reformation. Dan. 12:10.

The elect, or true saints, are being gathered into one fold. Ezek. 34:12.

The bride is being prepared for the coming of the Lord. Rev. 19:7-9.

There will be no more apostasy of the church. Isa. 60:18-22.

—*H. M. Riggle.*

THE CHURCH IN PROPHECY AND REVELATION

THE MORNING LIGHT AGE.
- A stone cut out. Dan. 2:34, 35.
- An everlasting kingdom. Dan. 2:44.
- Built by Christ. Matt. 16: 18; Acts 2:47.
- According to the voice of ancient history the church retained its unity and purity until about 270 A. D.

THE PAPAL AGE.
- Was foretold of as a
  - Little horn reigning. (Dan. 7:8, 20, 21.)
    - It changed times and laws. Dan. 7:24, 25.
  - Time when the man of sin would reign. 2 Thess. 2: 3-7.
  - Beast. Rev. 13:1-10.
  - Great wilderness. Rev. 12: 6, 14.
  - Corrupt woman. Rev. 17: 1-4, 6.
- Its duration.
  - A time, times, and a half time. Dan. 7:25; 12:7; Rev. 12:14.
  - A time, times, and a half time—3½ times. A time signifies a year (Dan. 4: 23, 25). 3½ years—42 mo. 42 mo., 30 days to the month—1,260 days.
  - Forty-two months. Rev. 13: 5; 11:2.
  - 42 months, 30 days to the month—1,260 days.
  - Twelve hundred and sixty days. Rev. 11:3; 12:6.
  - 1,260 days, counting each day for a year (Num. 14:34; Ezek. 4:6; Dan. 9:24) — 1,260 years — time from 270 A. D. to 1530 A. D.

THE PROTESTANT AGE.
- Was foretold
  - As a day not clear nor dark. Zech. 14:6, 7.
  - As a dark and cloudy day. Ezek. 34:12.
  - As a time when the second beast would reign. Rev. 13:11-18.
- The Protestant sects are the harlot daughters of their mother—Rome. Rev. 17:5.
- Each Protestant sect is but an image of the Papal beast. Rev. 13:14, 15.
- Protestantism has scattered the holy people. Dan. 12:7.

THE EVENING LIGHT AGE—1880 A. D. (Zech. 14:7.)
- It includes
  - The fall of sect Babylon, and the gathering out of the people of God. Rev. 18:1-8; 2 Cor. 6:14-18; Ezek. 34:11, 12.
  - The purification and redemption of the church. Dan. 12:9, 10.

IN THE LAST DAY
- The antichrist, sect religion will be cast down to hell. Rev. 20:10; 19:20.
- The church will be caught up to heaven and be ever with the Lord. 1 Thess. 4:16, 17.

—*H. M. Riggle.*

THE FALL OF BABYLON

REV. 14:8; 18:1, 2

BABYLON DEFINED.
- This is not ancient Babylon, the metropolis of the Chaldean kingdom, as some people affirm, but is mystical Babylon, or sectarianism,

THE SABBATH

SABBATH MEANS REST. Ex. 31:15; 35:2.

THERE WAS NO PRE-MOSAIC SABBATH—NO DAY KEPT AS A REST-DAY UNTIL THE EXODUS.

The first mention we have in the Bible of the Sabbath as a rest-day enjoined upon man was at least 2,500 years after the creation. Ex. 16:23-30.

The covenant that contained the Sabbath commandment was not given to the people of God before the Exodus. Deut. 5:2-22.

God *made known the* Sabbath to Israel in the wilderness. Neh. 9:13, 14.

"Enoch and all the rest, who neither observed Sabbaths, nor any other rites, seeing that Moses enjoined such observances. For if there was no need of circumcision before Abraham, or of the observance of the Sabbath, of feasts and sacrifices, before Moses, no more need is there of them now." "The Sabbath began with Moses." —Justin Martyr. "Abraham without circumcision, and without observing the Sabbath, believed in God."—Ireneus. "They (the pre-Mosaic saints) did not observe the Sabbath, neither do we." —Tertullian.

The book of Genesis was not written at the time of creation, but 2,500 years after, and not until the law had been given on Sinai, in which the seventh-day Sabbath had been enjoined upon the children of Israel. Moses, in writing the history of creation, says that "God blessed the seventh day, and sanctified it; because that in it *he had rested* from all his work," etc. (Gen. 2:3). You see at a glance that the sanctifying of the day took place at a later date than God's rest. The day was not sanctified until God delivered it to Israel on Sinai (Neh. 9:13, 14).

THE MOSAIC SABBATH

Was the observance of every seventh day. Ex. 20:8-10.

Was enjoined upon the Jewish nation alone, and the few Gentile proselytes who came within their gates. Deut. 5:14, 15; Psa. 147:19, 20.

What the law saith, it saith to them who are under the law. Rom. 3:19.

The Gentiles had not the law. Rom. 2:14.

Christians are not under the law. Rom. 6:15.

Was simply a *sign* between God and the children of Israel. Ex. 31:12-17; Deut. 5:15; Ezek. 20:10, 12.

It belonged to the "shadow of things to come." Heb. 10:1; Col. 2:13-17.

The ten commandments compose the "old" and "first covenant" given on Sinai. Deut. 5:2-22; Ex. 34:28; Deut. 4:13; 9:9, 11; 10:4; 1 Kings 8:21, 9; Heb. 9:4.

The covenant which contained the Sabbath commandment

is abolished. Gal. 4:21-31; Heb. 8:6-13; 10:9, 10; 2 Cor. 3:3-18.

THE CHRISTIAN SABBATH, OR REST

Is not the observance of any particular day. Gal. 4:9-11; Rom. 14:5; Col. 2:16, 17. (See the testimony of Justin Martyr and Tertullian under "No Pre-Mosaic Sabbath.")

Was prophesied as a spiritual rest; a rest of the soul that was to come through Jesus Christ. Isa. 11:10; Jer. 6:16.

Christ taught that the Christian Sabbath is a rest of the soul. Matt. 11:28, 29.

This is the Sabbath rest that now remains for the people of God since the law Sabbath was abolished. Heb. 4:9, 10.

The Christian Sabbath is entered by faith. Heb. 4:3.

THE MOSAIC SABBATH AND THE CHRISTIAN SABBATH COMPARED.

The first was a rest of the body. Ex. 35:2, 3.

The second is a rest of the soul. Matt. 11:28, 29.

The first enjoined that but one day in seven—the seventh—be kept holy. Ex. 20:8-10.

The second enjoined that every day be kept holy. Luke 1:74, 75.

Abstaining from manual labor constituted a holy day to the Jews. Performing manual labor made the day unholy to them. Deut. 5:12-14; Ex. 31:14.

Performing manual labor or abstaining from labor does not make a day holy or unholy to us under the gospel dispensation. Rom. 14:5, 6.

By abstaining from sin and living holy lives we keep every day holy. By living in sin men make all their days unholy.

In the first they abstained from manual labor.

In the second we cease from sinful labor or works. Heb. 4:10.

By performing any manual labor they broke the Sabbath and suffered death as a penalty. Ex. 31:14.

By indulging in sinful works we lose our sweet soul-rest and incur spiritual death.

The blessings of the former were but temporal.

The blessings of the latter are eternal.

The former was but a type of the latter. Col. 2:16, 17; Heb. 4:10.

THE EXAMPLE OF THE EARLY CHURCH.

The example of the early church was to assemble together for public worship on the first day of the week. Luke 24:33, 36; John 20:26; Acts 2:1-4; 20:6, 7; 1 Cor. 16:1-3.

It was called the "Lord's day" in honor of the resurrection. Rev. 1:10.

We today follow the example of the early church, and set apart the first day of the week (Sunday) as a day of worship and spiritual devotion.

Since the laws of the land have set apart the first day of the week as a sabbath-

day from manual labor, and we are law-abiding citizens, we as a God-fearing people abstain from manual work in general on that day.

—*H. M. Riggle.*

DEATH

NATURAL DEATH.
- Is the lot of all. Eccl. 8:8; Heb. 9:27.
- Is ordered by God. Job. 14:5; Luke 12:20.
- Strips of earthly possessions. Job 1:21; 1 Tim. 6:7.
- Levels all ranks. Job. 1:21; 3:17-19.
- Is described as
  - A sleep. Deut. 31:16; John 11:11.
  - The earthly house of this tabernacle being dissolved. 2 Cor. 5:1.
  - Putting off this tabernacle. 2 Pet. 1:14.
  - God requiring the soul. Luke 12:20.
  - Gathering to our people. Gen. 49:33.
  - Going down into silence. Psa. 115:17.
  - Yielding up the ghost. Acts 5:10.
  - Departing. Phil. 1:23.
  - A separation of soul and body. Gen. 35:18; Eccl. 8:8; Luke 12:20; 23:43, 46.
- At death
  - The spirit goes to God. Eccl. 12:7; 2 Cor. 5:1-9; Phil. 1:21-25; Acts 7:55-59.
  - It remains conscious. 1 Thess. 5:10; Rev. 6:9, 10; Luke 16:19-31; 2 Kings 2:11, 12; Mark 9:2-9.
  - The body returns to dust. Gen. 3:19; Eccl. 12:7.
  - It sleeps. Dan. 12:2.
  - It knows nothing. Eccl. 9:5, 6; Psa. 146:4.
- The death of God's saints
  - Is blessed. Rev. 14:13.
  - Is gain. Phil. 1:21.
  - Is peaceful. Psa. 37:37.
  - Is full of faith. Heb. 11:13.
  - Is full of hope. Prov. 14:32; 2 Tim. 4:6-8.
  - Is sometimes desired. Luke 2:29; Phil. 1:23.
  - Is sometimes waited for. Job 14:14.
  - Is met with resignation. Josh. 23:14; 1 Kings 2:2.
  - Is met without fear. Psa. 23:4.
  - Is precious in God's sight. Psa. 116:15.
  - Leads
    - To rest. Job. 3:17; Rev. 14:13.
    - To comfort. Luke 16:25.
    - Into Christ's presence. 2 Cor. 5:8; Phil. 1:23.
    - To a crown of life. Rev. 2:10.
- The death of the sinner and ungodly is
  - Without hope. Prov. 11:7.
  - No pleasure to God. Ezek. 18:23, 32.
  - Frequently marked with terror. Job 18:11-15; 27:19-22; Prov. 1:24-31.
  - Followed by punishment. Isa. 14:9; Acts 1:25; Luke 16:22-25.

SPIRITUAL DEATH.

It came upon the human family through the fall. Rom. 5:12, 15.
It is the state of all men by nature. Eph. 2:2.
It is the result of sin. Jas. 1:15; Rom. 6:23.
Those who are spiritually dead.
The carnal minded. Rom. 8:6.
Those who live in sin. Eph. 2:1, 5, 6.
Those living in worldly pleasure. 1 Tim. 5:6.
Those who hate their fellow men. 1 John 3:14, 15.
Spiritual life is promised through Christ. John 10:10.

ETERNAL DEATH

Will be the eternal portion of all the wicked. Rev. 21:8.
Is the wages of sin. Rom. 6:23.
Is described as
A lake of fire. Rev. 19:20; 21:8.
Outer darkness. Matt. 25:30.
A mist of darkness forever. 2 Pet. 2:17.
A worm that dieth not. Mark 9:44.
Banishment from God. 2 Thess. 1:9.
Society with the devil. Matt. 25:41.
Everlasting punishment. Matt. 25:46.
Shame and everlasting contempt. Dan. 12:2.
The wrath to come. 1 Thess. 1:10.
Damnation of hell. Matt. 23:33. —*Selected.*

THE STATE OF MAN BETWEEN DEATH AND THE JUDGMENT

NATURAL DEATH

Separates the soul from the body. Gen. 35:18; Luke 12:20.
Is the time when the soul leaves the body. Gen. 35:18.
Does not involve the soul in its ruin. 2 Cor. 4:16; Matt. 10:28.

AT NATURAL DEATH THE

Body returns to dust. Gen. 3:19; Psa. 104:29; Eccl. 12:7.
It sleeps. Dan. 12:2; Matt. 27:52.
It knows nothing. Eccl. 9:5, 6.
Spirit goes to God. Eccl. 12:7; Acts 7:59; Luke 23:46.

THE STATE OF THE SOUL AFTER DEATH.

The righteous are
In a heavenly realm called Paradise. Luke 23:43.
Abraham's bosom. Luke 16:22.
Dwelling with Christ. Phil. 1:21-24.
Absent from the body and present with the Lord. 2 Cor. 5:1-9.
Dwelling with their people. Gen. 49:33; 50:1-13.
In a state of blessedness. Rev. 14:13.
At rest. Job 3:17.
Comforted. Luke 16:25.
Conscious. 1 Thess. 5:10; Rev. 6:9, 10; Luke 16:22, 25, 26.
The wicked are
In conscious suffering. Luke 16:22-24.

Reserved in chains of darkness unto the judgment-day, when they will be punished. 2 Pet. 2:4, 9; Jude 6.

—*H. M. Riggle.*

CHRIST'S SECOND ADVENT

THE SECOND ADVENT WAS PREDICTED BY

Daniel. Dan. 7:9-11.
Christ himself. Matt. 25:31; John 14:3.
Angels. Acts 1:10, 11.
Paul. 1 Tim. 6:14.
Enoch. Jude 14.

CHRIST'S SECOND ADVENT IS DESCRIBED AS THE

"Day of our Lord Jesus Christ." 1 Cor. 1:8.
"Appearing of Jesus Christ." 1 Pet. 1:7.
"Glorious appearing of the great God." Tit. 2:13.
"Day of God." 2 Pet. 3:12.

SIGNS THAT PRECEDE HIS ADVENT.

The world becoming careless with respect to their approaching fate. Matt. 24:37-39.
The apostasy of the church. 2 Thess. 2:1-8; Matt. 24:29, 30.
The church coming out of the apostasy. Matt. 24:31-33.

THE MANNER OF CHRIST'S ADVENT.

In clouds. Matt. 24:30; 26:64; Rev. 1:7.
In the same manner as he ascended. Acts 1:9-11.
Unexpectedly. Matt. 24:44; Luke 12:40.
Suddenly. Mark 13:36.
As a thief in the night, to the world. 1 Thess. 5:2; 2 Pet. 3:10; Rev. 16:15.
As lightning. Matt. 24:27.
In the glory of his Father. Matt. 16:27.
In his own glory. Matt. 25:31.
In flaming fire. 2 Thess. 1:8.
With a shout. 1 Thess. 4:16.
Accompanied by angels. Matt. 16:27; 25:31; Mark 8:38; 2 Thess. 1:7.

THE OBJECT OF HIS ADVENT IS TO

Be glorified in his saints. 2 Thess. 1:10.
Judge the world. Acts 17:30, 31; 2 Tim. 4:1; Jude 14, 15; Rev. 20:11-13.
Destroy death. 1 Cor. 15:26.
Resurrect the dead. 1 Thess. 4:16.
Take his church to glory. 1 Thess. 4:17.
Destroy the earth. 2 Pet. 3:7-12.

ALL THOSE WHO LOOK FOR CHRIST TO COME AGAIN ARE TO

Be ready when he comes. Matt. 24:44; Luke 12:40.
Wait for his coming. 1 Cor. 1:7; 1 Thess. 1:10.
Love his appearing. 2 Tim. 4:8.
Look for his coming. Phil. 3:20; Tit. 2:13.
Pray for his coming. Rev. 22:20.
Watch for his coming. Matt. 24:42; Mark 13:35-37.
Be patient unto his coming. 2 Thess. 3:5; Jas. 5:7.
Establish their hearts unto his coming. Jas. 5:8.

SAINTS SHALL

Be like him when he comes. 1 John 3:2; Phil. 3:20, 21.
See him as he is. 1 John 3:2.
Not be ashamed when he

comes. 1 John 2:28.
Be preserved unto his appearing. Phil. 1:6; 2 Tim. 4:18; 1 Pet. 1:5.
Be blameless at his coming. 1 Cor. 1:8; 1 Thess. 3:13; 5:23; Jude 24.
Appear with him in glory. Col. 3:4.
Receive a crown. 2 Tim. 4:8; 1 Pet. 5:4.
Reign with him. 2 Tim. 2:12; Rev. 22:5.
Be admitted into heaven. Matt. 25:10.

SINNERS SHALL
Be surprized at his coming. 1 Thess. 5:3; 2 Pet. 3:10; Matt. 24:37-39.
Be shut out of heaven at his coming. Matt. 25:11, 12.
Be punished at his coming. 2 Thess. 1:8, 9.

RESURRECTION OF THE BODY

RESURRECTION OF THE BODY WAS TAUGHT BY
The Old Testament. Job. 19:26; Psa. 16:10; Isa. 26:19; Dan. 12:2; Hos. 13, 14.
Jesus. Matt. 22:29-32; Luke 14:14; John 5:28, 29.
The apostles. Acts 4:2; 17:18; 24:15; 1 Cor. 15:12-17.

THE CREDIBILITY OF IT WAS PROVED BY THE RESURRECTION OF
Various persons. Matt. 9:25; 27:53; Luke 7:14; John 11:44; Heb. 11:35.
Christ. 1 Cor. 15:12-20.

THE RIGHTEOUS AND WICKED WILL BE RAISED SIMULTANEOUSLY.
In the same hour. John 5:28.
"A" resurrection—but one, of just and unjust. Acts 24:15.

THE RIGHTEOUS SHALL
Rise to eternal life. Dan. 12:2; John 5:29.
Be as the angels. Matt. 22:30.
Have incorruptible bodies. 1 Cor. 15:42.
Have glorious bodies. 1 Cor. 15:43.
Have spiritual bodies. 1 Cor. 15:44.
Have bodies like Christ's. Phil. 3:21; 1 John 3:2.

THE WICKED SHALL BE RAISED TO
Shame and everlasting contempt. Dan. 12:2.
Damnation. John 5:29.

THE RESURRECTION OF THE RIGHTEOUS SHALL BE FOLLOWED BY THE CHANGE OF THOSE ALIVE. 1 Cor. 15:51; 1 Thess. 4:17.

IT WILL OCCUR AT
The last day. John 6:39, 40, 54; 11:23, 24.
Christ's second advent. 1 Thess. 4:16.

THE GENERAL JUDGMENT

IT IS TERMED THE
Day of judgment. 2 Pet. 3:7.
Day of destruction. Job. 21:30.
Judgment of the great day. Jude. 6.
Day of wrath. Rom. 2:5, Rev. 6:17.

TIME OF THE GENERAL JUDGMENT.
A day appointed. Acts 17:31; Rom. 2:16.

Time unknown to us. Mark. 13:32.
At Christ's second coming. Matt. 25:31; 2 Tim. 4:1; 1 Pet. 4:4, 5.
After death. Heb. 9:27.

CHRIST WILL BE THE JUDGE. Jude 14, 15; John 5:22, 27; Acts 10:42; Rom. 14:10; 2 Cor. 5:10.

THOSE TO BE JUDGED ARE
All men. Heb. 9:27; 12:23.
All nations. Matt. 25:32.
Both righteous and wicked. Eccl. 3:17.
Small and great. Rev. 20:12.
Living and dead. 2 Tim. 4:1; 1 Pet. 4:5.

MANNER OF THE JUDGMENT.
All nations gathered before Christ. Matt. 25:31-46.
All to stand before God in his great white throne. Rev. 20:12, 15.
Of actions. Eccl. 11:9; Rev. 20:13.
Of words. Matt. 12:36, 37; Jude 15.
Of thoughts. Eccl. 12:14; 1 Cor. 4:5.
The righteous rewarded. 2 Tim. 4:8; Matt. 25:34.
The wicked punished. Matt. 25:41; 13:40-42; 25:46.

STANDARD OF THE JUDGMENT.
Heathen by the law of conscience. Rom. 2:12, 14, 15.
Jews by the law of Moses. Rom. 2:12.
Christians by the gospel. Jas. 2:12; John 12:48.

THE CERTAINTY OF THE JUDGMENT SHOULD LEAD TO
Repentance. Acts 17:30, 31.
Holiness. 2 Cor. 5:9, 10; 2 Pet. 3:11, 14.
Watchfulness and prayer. Mark. 13:33.

HEAVEN AND FUTURE REWARD

THE TERM "HEAVEN" IS USED IN THREE SENSES
1. The atmosphere where the clouds and fowls are seen Gen. 1:7, 8, 20; Matt. 24:30.
2. The firmament where are the sun, moon, and stars. Gen. 1:14; 15:5; Josh. 10:13.
3. The abode of God—"*third heaven.*" 2 Cor. 12:2; Deut. 10:14; 1 Kings 8:27; Neh. 9:6.

HEAVEN IS CALLED
The Father's house. John 14:2.
Paradise. 2 Cor. 12:2, 4.
A heavenly country. Heb. 11:16.
A city. Heb. 13:14; Rev. 22:14.
New heavens and new earth. 2 Pet. 3:7-13.

IT IS THE DWELLING-PLACE OF
God. 1 Kings 8:30; Matt. 6:9.
Christ. Acts 3:21; Heb. 6:20; 9:12, 24.
Angels. Matt. 18:10; 24:36.
Saints, after this life. Heb. 10:34; 1 Pet. 1:4, 5; Col. 1:5; 2 Tim. 4:18.

IT IS A PLACE
Away from this earth, therefore "up." Mark 16:19; Luke 24:51; John 3:13; 6:62; Acts 1:9-11; Eph. 4:10; 1 Thess. 4:16, 17; 1 Tim. 3:16.
Prepared by Christ. John 14:2, 3; 2 Cor. 5:1.
Prepared from the beginning. Rev. 13:8; Matt. 25:34.

FUTURE BLESSEDNESS.
Will be in heaven. Matt. 5:

11, 12; 6:19, 20; 19:21; Luke 6:22, 23.

It is desirable. 2 Cor. 5:1-8; Phil. 1:21-23; 1 John 3: 2, 3.

Will consist in holiness, happiness, and God's presence. Psa. 16:11; Job. 19:26, 27; John 14:1-3; 17:24; 1 Cor. 13:9-12; 2 Cor. 5:1-8; Phil. 3:20, 21; 1 Thess. 4:16, 17; Heb. 12:14; 1 John 3:2, 3; Rev. 3: 21; 21:3, 4, 7, 22-27; 22: 1-5.

HELL AND FUTURE PUNISHMENT

WICKED MEN WILL NOT RECEIVE THEIR FULL PUNISHMENT UNTIL AFTER THE RESURRECTION, BEYOND THE JUDGMENT. 2 Tim. 4:1, 8; Eccl. 12:14; Rev. 20:11-15; 2 Cor. 5:10; Rom. 14:10-12; 2 Pet. 2:9; Matt. 16:26, 27; 2 Thess. 1: 7-10; Matt. 25:31-46.

THE PUNISHMENT OF THE WICKED.

The future punishment of the wicked will be in hell, which is a place prepared for the everlasting punishment of demons.

Hell is a place. Luke 12: 4, 5.

Hell is a place prepared. Matt. 25:41.

The wicked shall be turned into hell. Psa. 9:17.

The place and state of future punishment is termed "outer darkness," and in that darkness the wicked shall weep, wail, and gnash their teeth forever.

Outer darkness. Matt. 8: 11, 12; 25:30.

There shall be wailing and gnashing of teeth. Matt. 24:50, 51.

The wicked shall remain there forever. 2 Pet. 2: 9, 13-17; Jude 13.

The place and state of future punishment is termed a "lake of fire," which will be everlasting fire, and in this everlasting fire the wicked will suffer an everlasting punishment.

A lake of fire. Rev. 20:15; 21:8.

Hell fire. Matt. 18:9; Mark 9:47.

Fire that never shall be quenched. Mark 9:43-48.

Everlasting fire. Matt. 18: 8; 25:41.

Suffering the vengeance of eternal fire. Jude 7.

Everlasting punishment. Matt. 25:46; Rev. 20:10.

The future punishment of the wicked consists in torment, and that torment will last forever and ever.

Torment. Matt. 8:28, 29; Rev. 14:10.

Forever and ever. Rev. 14: 10, 11; 20:10.

The future punishment of the wicked consists in damnation, and that damnation will be eternal.

Damnation. John 5:29; Matt. 23:33.

Eternal damnation. Mark 3:29.

There will be degrees of future punishment.

The wicked will be punished according to their deeds. Matt. 16:27; Rom. 2:6, 9; 2 Cor. 5:10.

They will be punished according to the light received by them. Luke 12:47, 48.

Some will have a much sorer punishment than others. Heb. 10:29-31.

Some will receive greater damnation than others. Matt. 23:14.

It will be more terrible for some than others. Matt. 11:20-24; 12:41, 42; Luke 10:10-15.

The Bible nowhere employs any stronger words to assert the endless existence of God himself and all that pertains to his eternal kingdom, life, and glory, or the never-ending felicities of the righteous in heaven, than it employs in declaring the never-ending punishment of the wicked in hell, who reject the infinite love and mercy of God, and close this probationary state in rebellion against his throne.

Forever—*aiona.*

To God be the glory forever. Matt. 6:13.

The Son abideth forever. John 8:35.

God blessed forever. Rom. 9:5.

His righteousness remaineth forever. 2 Cor. 9:9.

Jesus Christ the same yesterday, to-day, and forever. Heb. 13:8.

The word of the Lord endureth forever. 1 Pet. 1:25.

For the wicked the mist of darkness is reserved forever. 2 Pet. 2:17.

Blackness of darkness forever. Jude 13.

Forever and ever.

Thy throne, O God, is forever and ever. Heb. 1:8.

God who liveth forever and ever. Rev. 4:9.

Glory and dominion forever and ever. Rev. 1:6.

They [the righteous] shall reign forever and ever. Rev. 22:5.

The wicked shall be tormented forever and ever. Rev. 14:10, 11; 20:10.

Everlasting—*aionios.*

Everlasting life. Rom. 6:22.

Everlasting gospel. Rev. 14:6.

Everlasting kingdom. 2 Pet. 1:11.

Everlasting God. Rom. 16:26.

Everlasting fire. Matt. 18:8; 25:41.

Everlasting punishment. Matt. 25:46.

Eternal—*aionios.*

Eternal life. Mark 10:30.

Eternal heavens. 2 Cor. 5:1.

Eternal glory. 2 Tim. 2:10.

Eternal salvation. Heb. 5:9.

Eternal redemption. Heb. 9:12.

Eternal Spirit. Heb. 9:14.

Eternal inheritance. Heb. 9:15.

Eternal fire. Jude 7.

King eternal. 1 Tim. 1:17.
Eternal damnation. Mark 3:29; Matt. 23:33.
Shame and everlasting contempt. Dan. 12:2.
CONCLUSION. Heb. 10:31.
—*H. M. Riggle.*

QUESTIONS ANSWERED REGARDING OUR ETERNAL HOME

Ques. Will the righteous have an eternal existence?

Ans. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars *forever and ever*" (Dan. 12:3). "And they shall reign *forever and ever*" (Rev. 22:5).

Ques. Will this world exist forever?

Ans. "What shall be the sign of thy coming, and of the *end* of the world?" (Matt. 24:3). "Lo, I am with you alway, even unto the *end* of the world" (Matt. 28:20). "The *end* of all things at hand" (1 Pet. 4:7).

Ques. Will this earth ever pass away?

Ans. "Heaven and earth *shall* pass away" (Matt. 24:35). "Till heaven and earth *pass*" (Matt. 5:18). "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They *shall perish*, but thou shalt endure" (Psa. 102:25, 26). "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; . . . *it shall fall, and not rise again*" (Isa. 24:19, 20).

Ques. The earth is one of the things we see. What does Paul say of the things which are seen?

Ans. "The things which are seen are *temporal* [lasting for a time only—transitory]; but the things which are not seen are eternal" (2 Cor. 4:18).

Ques. Our eternal home is something we can not see with our natural eyes. Where and what is it?

Ans. "A building of God, an house not made with hands, *eternal in the heavens*" (2 Cor. 5:1).

Ques. When and how will this earth pass away?

Ans. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, *the earth also, and the works that are therein shall be burned up*" (2 Pet. 3:10).

Ques. Will its present form pass entirely out of existence?

Ans. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and *there was found no place for them*" (Rev. 20:11).

Ques. What "heavens" is it that shall pass away?

Ans. the aerial heavens that surround this globe. (Gen. 7:3, 23; Jer. 9:10; 10:13; Zech. 8:12; 2 Pet. 3:10).

Ques. What promise did Jesus make his disciples?

Ans. "Blessed are the meek:

for they shall inherit the earth'' (Matt. 5:5).

Ques. Since this literal earth will pass out of existence, where must we look for the fulfilment of Christ's promise to his disciples?

Ans. ''We, according to his promise, look for new heavens and a new earth'' (2 Pet. 3:13).

Ques. Shall we not enter the new heaven and earth until the present earth is no more?

Ans. ''And I saw a new heaven and a new earth: *for the first heaven and the first earth were passed away;* and there was no more sea'' (Rev. 21:1).

Ques. But is not the new heaven and earth simply this earthly country made anew?

Ans. ''But now they [God's people] desire a *better country,* that is, *an heavenly''* (Heb. 11:16).

Ques. Since this planet will pass away and be no more, what blessed promises are given to us of that future, heavenly, and better country?

Ans. ''Knowing in yourselves that ye have in heaven a better and an enduring substance'' (Heb. 10:34). ''We have a building of God, an house not made with hands, eternal in the heavens'' (2 Cor. 5:1). ''An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you'' (1 Pet. 1:4, 5). ''For the hope which is laid up for you in heaven'' (Col. 1:5). ''I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also'' (John 14:1-3).

Ques. Where shall we receive our future reward?

Ans. ''Your reward is great in heaven'' (Luke 6:22, 23). ''Great is your reward in heaven'' (Matt. 5:11, 12).

Ques. Will the righteous not farm, etc., for a living in that heavenly country?

Ans. ''They shall hunger no more, neither thirst any more; . . . for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes'' (Rev. 7:16, 17).

—*H. M. Riggle.*

SPIRITUALISM

SPIRITUALISM IS TERMED IN THE BIBLE, DIVINATION, SOOTHSAYING, SORCERY.

Spiritualistic mediums are called

- Witches. Ex. 22:18; Deut. 18:10.
- Wizards. Deut. 18:11; 1 Sam. 28:3.
- Diviners. Deut. 18:14.
- Consulters of familiar spirits. Deut. 18:11.
- Enchanters. Deut. 18:10; Jer. 27:9.
- Soothsayers. Isa. 2:6; Dan. 2:27.
- Necromancers. Deut. 18:11.
- Sorcerers. Jer. 27:9; Acts 13:6, 8.
- Astrologers. Dan. 4:7; Isa. 47:13.
- Magicians. Dan. 4:7; Gen. 41:8.

IT IS CONDEMNED
An abominable practise. 1 Sam. 15:23.
Mediums abominable. Deut. 18:12.
WORKS OF MEDIUMS EFFECTED THROUGH
Sorcery. Isa. 47:12; Acts 8:11.
Enchantments. Ex. 7:11; Num. 24:1.
Inspecting the inside of beasts. Ezek. 21:21.
Selecting of arrows. Ezek. 21:21, 22.
Observing the heavenly bodies. Isa. 47:13 (marg.).
Observing times. 2 Kings 21:6.
Dreams. Jer. 29:8; Zech. 10:2.
Rods. Hos. 4:12
Cups. Gen. 44:2, 5.
Connection with idolatry. 2 Chron. 33:5, 6.
Books. Acts 19:19.
Modern mediums use tables, trumpets, ouija boards, etc.
ANCIENT MEDIUMS, LIKE THEIR MODERN BRETHREN,
Were regarded with awe. Acts. 8:9, 11.
Were consulted in difficulties. Dan. 2:2; 1 Sam. 28:7.
Used mysterious words and gestures. Isa. 8:19.
Were regarded as wise men. Dan. 2:12, 27.
Had a lucrative employment. Num. 22:7; Acts 16:16.
MOSES' LAW
Punished mediums by death. Ex. 22:18; Lev. 20:27.
Punished those who went to mediums. Lev. 20:6.
Forbade seeking to it. Lev. 19:31; Deut. 18:14.
Forbade Israelites to practise it. Lev. 19:26; Deut. 18:10, 11.
MEDIUMS RECEIVE THEIR POWER THROUGH EVIL SPIRITS. Acts 16:16-19.

ADVENTISM REFUTED

LESSON I

THE TWO COVENANTS

Gal. 4:21-31.

THEY ARE TERMED
First and second. Heb. 8:7.
Old and new. Heb. 8:13.
THE TEN-COMMANDMENT LAW.
The Ten-commandment law, written and engraven in tables of stone, composed the "first" or "old" covenant proper.
Direct proof. Deut. 5:2-22; 4:13; 9:9, 11, 15; Ex. 34:28; 1 Kings 8:21, 9; Heb. 9:4.
Indirect proof—The breaking of any of the Ten Commandments was termed breaking the covenant. This proves beyond question that the Decalogue was that covenant.
The first commandment. Deut. 29:24-26; 31:16; Josh. 23:16; Judg. 2:19, 20; 1 Kings 11:9-11; Jer. 11:10; 22:9.
The second commandment. Deut. 4:23; 2 Kings 17:15, 16, 35.
The sixth commandment. 1 Kings 19:9, 10.
The eighth and tenth commandments. Josh. 7:10-12, 21.
THE NEW COVENANT.
The New Testament, written in the fleshly tables of the heart, composes the "sec-

ond'' or ''new'' covenant. Heb. 8:8-10; 9:15.

THE ONLY COVENANT NOW IN FORCE.

Christ abolished the first and established the second—the only covenant now in force. Heb. 10:9, 10; 8:6-13; 12:18-28; 2 Cor. 3:2-18.

CONCLUSION. Heb. 13:20, 21.

—H. M. Riggle.

ADVENTISM REFUTED

LESSON II

THE TWO LAWS

1 Cor. 9:19-21.

THEY ARE TERMED

The law of Moses. Acts 13:39.

The law of Christ. Gal. 6:2.

THE ''LAW OF MOSES'' AND THE ''LAW OF GOD'' ARE THE SAME. Neh. 8:1, 8, 14, 18; Matt. 15:4; Mark 7:10; Luke 2:22-24; John 7:19, 22, 23.

CHRIST'S LAW WAS A NEW ONE. John 12:48-50; 1:17.

COMPARISON OF THESE TWO LAWS.

The first was a law of works. The second is a law of faith. Rom. 3:27, 28.

The first was a yoke of bondage. Gal. 4:24, 25, 30, 31; 5:1.

The second is a law of liberty. Jas. 2:12.

The first was the ministration of death. 2 Cor. 3:7.

The second is a law of life. Rom. 8:2; John 6:63.

THE LAW OF MOSES WAS ALL FULFILLED IN CHRIST, AND IS NO LONGER IN FORCE. Matt. 5:17, 18; Gal. 3:19, 16, 24, 25; Rom. 10:4.

THE COMMANDMENT LAW WAS DISANNULLED.

Disannul — to abrogate, to make null and void. Heb. 7:12, 18.

PAUL'S INSTRUCTION REGARDING THE LAW.

Ye are not under the law. Gal. 5:18; Rom. 6:14, 15.

Ye are dead to and delivered from the law. Rom. 7:1-7.

Christ ''broke down'' and ''*abolished* the law of commandments.'' Eph. 2:14-16.

The law of Moses was not given to the Gentiles. Rom. 2:14-16.

The characters for whom the law was made. 1 Tim. 1:5-10.

THE LAW OF CHRIST IS ETERNAL. Matt. 24:35.

CONCLUSION. Col. 2:16, 17.

—H. M. Riggle.

ADVENTISM REFUTED

LESSON III

THE SOUL OR SPIRIT OF MAN

Matt. 16:26

MAN IS A COMPOUND BEING.

An inner and an outer man. 2 Cor. 4:16.

Both soul and body. Mic. 6:7; 3 John 2; Matt. 10:28.

The outer man is the body. Job. 14:22.

The inner man is the spirit, or soul. Job. 32:8; 14:22; 1 Cor. 6:20.

THE SPIRIT, OR SOUL, IS NOT A MATERIAL SUBSTANCE.

God is a spirit [*pneuma*]. John 4:24.

There is a spirit [*pneuma*]

in man. Job. 32:8; Rom. 8:16.

A spirit [*pneuma*] hath not flesh and bones. Luke 24: 39.

Now read 2 Cor. 4:18.

ONLY THE BODIES OF MEN ARE MORTAL. Rom. 6:12; 8:11; 2 Cor. 4:11.

THE SOUL IS INDESTRUCTIBLE BY ANY PHYSICAL AGENT. Matt. 10:28; Luke 12:4, 5.

NATURAL DEATH SEPARATES THE SOUL AND BODY. (Gen. 35:18; Eccl. 8:8; Luke 12:20; 23: 46; Acts 7:59.)

The spirit goes to God. Eccl. 3:21; 12:7; 2 Cor. 5:1-9; 2 Pet. 1:13-15; Phil. 1:21-25.

Confirming testimony. Acts 7:55-59; Luke 23:43; 2 Kings 2:11, 12.

It remains conscious. 1 Thess. 5:10; Rev. 6:9, 10; Luke 16:19-31; Mark 9:2-9.

State of the soul after death.

The righteous. Rev. 14: 13; Job. 3:17.

The wicked. Luke 16: 23-25.

The body returns to dust. Gen. 3:19; Eccl. 12:7.

It sleeps. Matt. 27:52, 53: Dan. 12:2.

It knows nothing. Eccl. 9: 5, 6; Psa. 146:4.

IN THE RESURRECTION

The spirits will return with Christ. 1 Thess. 4:14; 3 13.

The "mortal bodies" will be raised "immortal" and "incorruptible." John 5: 28, 29; 1 Cor. 15:35, 36, 42-44, 51-54.

IN REGARD TO THE SPIRIT OF MAN, ADVENTISTS STAND ON THE COMMON GROUND OF THE ANCIENT SADDUCEES. Acts 23: 8.

Jesus rebuked both. Matt. 22:31, 32.

—*H. M. Riggle.*

ADVENTISM REFUTED

LESSON IV

ETERNAL HELL

Psa. 9:17

HELL IS

A place. Luke 12:4, 5.

A prepared place. Matt. 25: 41.

IT IS TERMED

Darkness. Matt. 8:12; 2 Pet. 2:17.

A lake of fire. Rev. 21:8.

Everlasting fire. Matt. 25:41.

Blackness of darkness. Jude 13.

THE FUTURE PUNISHMENT OF THE WICKED CONSISTS IN

God's wrath being poured out upon them. Rom. 2:4, 5; Rev. 14:10.

Shame and everlasting contempt. Dan. 12:2.

Eternal damnation. John 5: 29; Matt. 23:14, 33.

Torment. Rev. 14:9, 10; Luke 16:23-25; Matt. 24:50, 51.

DEGREES OF PUNISHMENT.

The wicked shall be punished according to their deeds. Matt. 16:27; Rom. 2:6, 9; 2 Cor. 5:10.

They shall be punished according to the light received by them. Luke 12: 47, 48.

Some will have a "*much sorer punishment*" than others. Heb. 10:29-31.

Some will receive *"greater damnation"* than others. Matt. 23:14.
Some will receive *"few* stripes," others *"many."* Luke 12:46-48.
It will be *"more tolerable"* for some than others. Matt. 11:20-24; 12:41, 42; Luke 10:10-15.

THE DURATION OF FUTURE PUNISHMENT.
Forever. Jude 13; 2 Pet. 2:17.
Forever and ever. Rev. 14:9-11; 20:10.
Everlasting. Dan. 12:2; 2 Thess 1:7-9; Matt. 25:41, 46; 18:8, 9.
Eternal. Mark 3:29; 9:43-48.

—*H. M. Riggle.*

CHRISTIAN DUTIES

LOVE TO GOD

LOVE TO GOD OUR SUPREME OBLIGATION.
With all the heart. Matt. 22:37; Luke 10:27; Deut. 6:5.
The greatest commandment. Matt. 22:38.
More important than love to parents or children. Matt. 10:37; Luke 14:26.
Commanded of God. Deut. 11:1; Josh. 22:5.
Better than sacrifices. Mark. 12:33.

WE SHOULD LOVE GOD BECAUSE HE
First loved us. 1 John 4:19; 2 Cor. 5:14.
Answers our prayers. Psa. 116:1; Psa. 18:1-3.
Is faithful to those who love him. Deut. 7:9.

THOSE WHO LOVE GOD
Love his people. 1 John 5:1.
Hate sin. Psa. 97:10.
Obey God. Deut. 30:20; 1 John 5:3; John 14:15, 21, 23.
Are joyful. Psa. 5:11.
Have all things to work for their good. Rom. 8:28.
Are known of him. 1 Cor. 8:3.
Are delivered by him. Psa. 91:14.
Are kept by him. Psa. 145:20.

A LACK OF LOVE TO GOD IS SHOWN BY
Love of the world. 1 John 2:15.
Lack of love to others. 1 John 4:20.
Uncharitableness. 1 John 3:17.
Hypocrisy. Luke 11:42; John 5:42.

WE SHOULD
Pray for love to God. 2 Thess. 3:5.
Exhort others to love God. Psa. 31:23.
Keep ourselves in it. Jude 21.

PROMISES TO THOSE WHO LOVE GOD. Jas. 1:12; Deut. 11:13-15.

FAITH IN GOD

WHAT IS FAITH?
The belief in the historic truthfulness of the Scrip-

ture narrative, and the supernatural origin of its teachings.

"The belief in the facts and truth of the Scriptures, with a practical love of them; especially, that confiding and affectionate belief in the person and work of Christ which affects the character and life and makes a man a true Christian."—Webster.

"Now faith is the substance of things hoped for, the evidence of things not seen."—Bible.

Faith is an eternal principle. It continues evermore. "For these three things are *abiding*, faith and hope and love." 1 Cor. 13:13 (Syriac Version).

FAITH IS ENJOINED UPON MANKIND. (1 Tim. 6:11,12.)

Faith in God. 2 Chr. 20:20; Mark 11:22.

Faith in his word. Luke 24: 25-27; 2 Tim. 3:15; John 5:39.

Faith in his promises. Rom. 4:20, 21; Gal. 3:7; John 11:40.

WHAT FAITH ACCOMPLISHES.

We are justified by faith. Rom. 5:1; 1:16; 10:9; Eph. 2:8; 1 Pet. 1:9; Rom. 3:28.

We are sanctified by faith. Acts 26:18; Rom. 5:2; Gal. 3:14.

Miracles and healings are wrought by faith. Matt. 9: 22; 21:21; Mark 9:23, 24; 11:23; Luke 8:48; Acts 3:16; Jas. 5:14-16.

We live by faith. Rom. 1: 17; Heb. 10:38; Hab. 2: 4; Gal. 2:20; 3:11.

We walk by faith. 2 Cor. 5:7.

We are kept by faith. 1 Pet. 1:5; John 10:24-28.

We pray in faith. Matt. 21: 22; Jas. 1:6; Mark 11:24.

Faith preserves us from trouble and danger. Psa. 5:11; 9:9, 10; 112:7; Prov. 29:25; Eph. 6:16.

Those who possess faith are steadfast. Psa. 112:7, 8; 125:1; 1 John 5:4; Col. 1:23.

The Lord is well pleased with those who have faith. Psa. 147:11; Heb. 11:6; Jas. 2:5; Luke 7:9.

The Lord is displeased with the faithless. Matt. 8:26; Heb. 11:6.

Prosperity is promised to those who have faith. Prov. 28:25; Jer. 17:7, 8; 1 Cor. 15:58.

It is better to have faith in God than in man. Psa. 118: 8, 9; 40:4; Jer. 17:5; Isa. 31:1.

God's love and reward is an incentive to faith. Psa. 36: 7; Ruth 2:12; Heb. 11: 8-10, 24-26.

A blessing is promised on those who have faith. Psa. 40:4; 84:12; Jer. 17:7.

All things received from God come through faith. Matt. 21:22; Mark 11:24; Jas. 1:6, 7.

CONCLUSION.

The power of faith is unlimited. Mark 9:23; 11:24; Matt. 21:22; Heb. 11:3.

"Have faith in God."

—*F. G. Smith.*

OBEDIENCE TO GOD

JESUS GAVE US AN EXAMPLE OF OBEDIENCE. Matt. 3:15; John 15:10; Phil. 2:5-8; Heb. 5:8.

GOD EXPECTS OBEDIENCE FROM US.
- It is commanded. Deut. 13:4.
- We are elected to it. 1 Pet. 1:2.
- Obey God rather than man. Acts 4:19, 20; Acts 5:29.
- As obedient children. 1 Pet. 1:14.
- We are exhorted to obey. Jer. 26:13; 38:20.
- Obedience is better than sacrifice. 1 Sam. 15:22.

IT SHOULD BE
- Constant. Phil. 2:12.
- Unreserved. Josh. 22:2, 3.
- Willing. Isa. 1:19.
- From the heart. Deut. 11:13; Rom. 6:17.

OBEDIENCE IS OBEYING
- God's commandments. Eccl. 12:13.
- The gospel. Rom. 1:5; 6:17; 10:16, 17.
- Christ. 2 Cor. 10:5.
- God's law. Deut. 11:27; Isa. 42:24.
- God's voice. Ex. 19:5.

EXAMPLES OF OBEDIENCE.
- Noah. Gen. 6:22.
- Abraham. Gen. 12:1-4; Heb. 11:8.
- Israelites. Ex. 12:28; 24:7.
- Asa. 1 Kings 15:11.
- Hezekiah. 2 Kings 18:6.
- David. Psa. 119:106.
- Paul. Acts 26:19.

EXAMPLES OF DISOBEDIENCE.
- Adam and Eve. Gen. 3:6.
- Saul. 1 Sam. 15:23.
- Judah. 2 Chron. 36:16.

PROMISES FOR OBEDIENCE. Luke 11:28; Jas. 1:25; Deut. 11:27; 28:1-13.

FEAR OF GOD

IT IS COMMANDED. Deut. 13:4; Eccl. 12:13; Psa. 22:23; 1 Pet. 2:17.

IT IS REPRESENTED AS
- A fountain of life. Prov. 14:27.
- The beginning of wisdom. Psa. 111:10.
- To hate evil. Prov. 8:13.
- Better than great treasure. Prov. 15:16.
- Reverence. Heb. 12:28.

WE SHOULD FEAR GOD BECAUSE
- He is great. Deut. 10:12, 17.
- He is good. 1 Sam. 12:24.
- He is holy. Rev. 15:4.
- He forgives our sins. Psa. 130:4.
- Of his wondrous works. Josh. 4:23, 24.
- Of his judgments. Rev. 14:7.

IT WILL ENABLE US
- To be pitied by God. Psa. 103:13.
- To receive mercy. Psa. 103:11, 17.
- To be blessed. Psa. 115:13.
- To depart from evil. Prov. 16:6.
- Not to fear man. Matt. 10:28.
- To have desires fulfilled. Psa. 145:19.
- To be accepted of God. Acts 10:35.
- To have long life. Prov. 10:27.

EXAMPLES OF GODLY FEAR ARE
- Early Christians. Acts 9:31.
- Cornelius. Acts 10:2
- Abraham. Gen. 22:12.
- Job. Job. 1:1, 8.
- Joseph. Gen. 42:18.
- Noah. Heb. 11:7.

EXHORTATIONS CONCERNING IT. Col. 3:22; 1 Pet. 3:15; Prov. 23:17.

PRAYER

WHAT IS PRAYER?

"The act of addressing supplication to God.

"The offering up to the Supreme Being of adoration, confession, supplication, and thanksgiving.

"The practise of communion with God in devotional address, worship, and supplication."—Webster.

OBJECT OF.

To obtain salvation. 1 Chr. 28:9; 2 Chr. 7:14; Rom. 10:12, 13; Joel 2:32; Acts 2:21.

To obtain healing. Jas. 5:13-16; 2 Kings 20:1-6.

To obtain grace and strength. Heb. 4:16; Eph. 3:12; Jas. 4:10; Isa. 40:31.

To obtain power. Mark 9:29; Isa. 40:29-31; Luke 24:49.

To obtain blessings from God. Deut. 4:7; John 16:23, 24.

To avert evil. Jer. 26:19; Matt. 6:13; 26:41; Luke 22:40, 46.

To preserve peaceful government. Jer. 29:7; 1 Tim. 2:1-3.

To extend thanksgiving to God. 1 Thess 1:2; Phil. 4:6.

To fulfil the will of God. 1 Tim. 2:8, 1-3.

FOR WHOM OFFERED.

For ourselves. Job. 22:27; 33:26; Psa. 55:16; Jude 20, 21.

For the brethren. 1 Thess. 1:2; Eph. 1:16; Phile. 4.

For our enemies. Matt. 5:44; Luke 6:27, 28.

In behalf of nations. Psa. 85:1-7; Dan. 9:3-19.

For our rulers. Ezra. 6:10; 1 Tim. 2:1, 2.

For all men. 1 Tim. 2:1.

GOD ANSWERS

Those who pray for deliverance. Psa. 86:7; 145:18, 19; Isa. 58:9; Joel 2:32.

The righteous. Jas. 5:16; Job. 8:5, 6; Psa. 34:15, 17; Prov. 15:29.

The humble. Psa. 10:17; Jas. 4:6, 10; Job. 22:29.

Those who ask in faith. Jas. 1:5, 6; Mark 11:24; Matt. 21:22.

Those who ask in accordance with his will. 1 John 3:22; 5:14, 15.

GOD REFUSES TO ANSWER

The unrighteous. Prov. 15:29; John 9:31; Isa. 59:1, 2.

Those who possess wrong motives. Psa. 66:18; John 9:31; Acts 8:18-23; 19:13-16.

Those who waver. Jas. 1:5-7; Heb. 11:6.

HOW PRAYER SHOULD BE OFFERED.

With the Spirit. 1 Cor. 14:15; Eph. 6:18; 2:18.

With thanksgiving. Phil. 4:6; Col. 4:2.

In faith. Eph. 3:12; Heb. 10:22; 11:6; Jas. 1:5, 6; Luke 7:50; Mark 2:5.

With importunity. Gen. 18:23-32; Deut. 9:25-29; 2 Kings 20:1-6; Dan. 9:3; Matt. 15:22-28; 1 Kings 18:42-44; Luke 11:5-8; 18:1-7; Rom. 8:26; Eph. 6:18.

WHERE PRAYER SHOULD BE OFFERED.

In public. 1 Tim. 2:8.

Examples. Acts 7:60; 20: 36-38; 21:5; 1 Kings 18:30-39; Acts 12:5, 12.
In secret. Matt. 6:6; 1 Tim. 2:8.
Examples. Luke 6:12; 2 Kings 4:33; Matt. 14: 23; Acts 9:40.

TIME FOR PRAYER.
Daily, in the morning. Psa. 5:3; 88:13; 143:8; Isa. 33:2.
Twice daily. Psa. 88:1.
Thrice daily. Psa. 55:17; Dan. 6:10.
All night. Luke 6:12.
Without ceasing. 1 Thess. 5: 17; 1 Chr. 16:11; Luke 18:1; 21:36.

PRAYER COMMANDED.
1 Chr. 16:11; Isa. 55:6; Matt. 7:7; Luke 18:1; Col. 4:2; 1 Thess. 5:17; Job. 22:27.

PROMISES TO THOSE WHO PRAY.
Psa. 37:4, 5; 81:10; 91:15, 102:17; 145:18, 19; Prov. 3: 6; 10:24; 15:29; Zech. 13: 9; Matt. 7:7, 8; 18:19; 21: 22; Mark 11: 24; John 14: 13; 15:7.

—*F. G. Smith.*

SECRET PRAYER

ENJOINED BY CHRIST. Matt. 6:6.

WAS CHARACTERISTIC OF JESUS.
Mark 1:35; Matt. 14:23; 26:36, 39; Luke 9:18, 29.

WAS COMMON TO OTHER RIGHTEOUS PERSONS
Jacob. Gen. 32:9-12.
Gideon. Judg. 6:22, 36, 39.
David. 2 Sam. 7:18-29.
Hezekiah. 2 Kings 20:2.
Isaiah. 2 Kings 20:11.
Ezra. Ezra. 9:5, 6.
Nehemiah. Neh. 2:4.
Daniel. Dan. 9:3, 17.
Jonah. Jon. 2:1.
Paul. Acts 9:11.
Peter. Acts 9:40.
Cornelius. Acts 10:30.

TIMES FOR IT
Evening, morning, and noon. Psa. 55:17.
Day and night. Psa. 88:1.
Without ceasing. 1 Thess. 5: 17.

PROMISES.
Shall be heard. Job. 22:27.
Shall be rewarded openly. Matt. 6:6.

COMMUNION WITH GOD

Communion is "intimate or spiritual intercourse; interchange of thoughts, purposes, etc.; fellowship."—Webster.

WE MAY HAVE COMMUNION WITH THE
Father. 1 John 1:3.
Son. 1 Cor. 1:9; 1 John 1:3; Rev. 3:20.
Holy Ghost. 1 Cor. 12:13; 2 Cor. 13:14; Phil. 2:1.

EXAMPLES OF COMMUNION WITH GOD.
Enoch. Gen. 5:24.
Noah. Gen. 6:9.
Abraham. Gen. 18:33.
Jacob. Gen. 32:24, 29.
Moses. Ex. 33:11-23.

IT MAY BE HAD
By the Obedient. John 14:23.
In meditation. Psa. 63:5, 6.
In prayer. Phil. 4:6; Heb. 4:16.
In the Lord's Supper. 1 Cor. 10:16.

CHRISTIANS
Desire it. Psa. 42:1.
May enjoy it. John 14:16, 18.

THANKSGIVING

Psa. 50:14

WE OUGHT TO GIVE THANKS
- In the name of Christ. Eph. 5:20.
- Through Christ. Rom. 1:8; Col. 3:17.
- Unto God the Father. Col. 3:17; Psa. 136:1-3.
  - At the remembrance of his holiness. Psa. 30:4.
  - For his mercy. Psa. 136:1.
  - For the gift of Christ. 2 Cor. 9:15.
  - For deliverance from sin. Rom. 7:22-25.
  - For victory over death and the grave. 1 Cor. 15:57.
  - Before taking food. John 6:11; Acts 27:35.
  - For the supplying of temporal needs. Rom. 14:6, 7; 1 Tim. 4:3, 4.
  - For all things. 2 Cor. 9:11; Eph. 5:20.
- Continually. Heb. 13:15, 16.
- In everything. 1 Thess. 5:18.
- In worship.
  - Private. Dan. 6:10.
  - Public. Psa. 35:18; 122:4.

THANKSGIVING TO GOD SHOULD
- Always accompany prayer. Neh. 11:17; Phil. 4:6; Col. 4:2.
- Accompany intercessions for others. 1 Tim. 2:1; 2 Tim. 1:3.

GOD'S SAINTS SHOULD
- Be exhorted to give thanks. Psa. 105:1.
- Approach God with thanks. Psa. 95:2.
- Enter God's gates with thanks. Psa. 100:4.
- Habitually offer thanks unto God. Dan. 6:10.

—*Selected.*

PRAISE

PRAISE SHOULD BE GIVEN
- To God. Heb. 13:15.
- Not unto us. Psa. 115:1.

THE LORD SHOULD BE PRAISED BECAUSE OF HIS
- Holiness. Isa. 6:1-3.
- Goodness. Psa. 107:8.
- Power. Psa. 21:13.
- Mercy. Psa. 89:1.
- Temporal blessings bestowed upon mankind. Psa. 136:1, 25.
- Spiritual blessings bestowed upon mankind. Eph. 1:3.

THE LORD IS WORTHY TO BE PRAISED
- By young and old. Psa. 148:1-14.
- By great and small. Rev. 19:5.
- By all flesh. Psa. 145:21.
- By all creation. Psa. 150:6.
- Day by day. 2 Chr. 30:21.
- All the day long. Psa. 35:28.
- Day and night. Rev. 4:8.
- Continually. Psa. 71:6.
- More and more. Psa. 71:14.
- During life. Psa. 104:33.
- Forever and ever. Psa. 145:1, 2.

PRAISE SHOULD BE OFFERED WITH
- The lips. Psa. 119:171.
- The mouth. Psa. 63:5.
- The whole heart. Psa. 111:1.
- The soul and all within us. Psa. 103:1.
- Joy. Psa. 98:4.
- The understanding. Psa. 47:7.

IT IS IMPOSSIBLE FOR MAN TO GIVE GOD THE PRAISE DUE TO HIM. Psa. 106:1, 2.

PRAISE IS GOOD, PLEASANT, AND COMELY. Psa. 147:1.

GOD BESTOWS HIS SALVATION

UPON MANKIND, THAT THEY MAY SHOW FORTH HIS PRAISE. 1 Pet. 2:9.

—*C. E. Orr.*

LOVE FOR OUR FELLOW MEN

LOVE FOR MEN
- Is the second great commandment. Matt. 22:37, 39; Luke 10:27.
- Is greater than all else. 1 Cor. 13:8, 13.
- Is one of the fruits of the Spirit. Gal. 5:22; Col. 1:8.
- Is the end of the commandment. 1 Tim. 1:5.
- Is divinely commanded. 1 John 4:21; 3:23; John 15:12.
- Nothing can take its place. 1 Cor. 13:3.
- Spiritual gifts are nothing without it. 1 Cor. 13:1, 2.
- Ministers to be an example in it. 1 Tim. 4:12; 2 Tim. 2:22.

LOVE WILL CAUSE US TO
- Clothe the naked. Isa. 58:7; Matt. 25:36.
- Visit the sick. Jas. 1:27.
- Relieve strangers. Lev. 25:35; Matt. 25:35.
- Supply others' needs. Matt. 25:35; Heb. 6:10.
- Sympathize with others. Rom. 12:15; 1 Cor. 12:26.
- Cover the faults of others. Prov. 10:12; 1 Pet. 4:8.
- Forgive injuries. Eph. 4:32; Col. 3:13.

EXAMPLES OF LOVE TO FELLOW MEN.
- Joseph. Gen. 45:15.
- Jonathan. 1 Sam. 20:17, 41, 42.
- Centurion. Luke 7:5.
- Moses. Heb. 11:25.

LOVE TO OTHERS IS
- Necessary to happiness. Prov. 15:17.
- Of God. 1 John 4:7.
- A consequence of love to God. 1 John 4:20.

LOVE SHOULD BE EXTENDED TO
- Our families. Eph. 5:25; Tit. 2:4.
- Strangers. Lev. 19:34; Deut. 10:19.
- Enemies. Matt. 5:44; Rom. 12:14, 20.
- All men. Gal. 6:10.

LOVE FOR OUR BRETHREN

LOVE FOR OUR BRETHREN IS
- The "new commandment." John 13:34.
- To be fervent. 1 Pet. 1:22; 4:8.
- To equal Christ's love for us. John 13:34.
- Good and pleasant. Psa. 133:1, 2.
- The bond of union and perfectness. Col. 2:2; 3:14.

EXAMPLES OF CHRISTIAN LOVE.
- Early church. Acts 2:46.
- Paul. 2 Cor. 6:11, 12.
- Epaphroditus. Phil. 2:25, 26, 30.
- Philemon. Phile. 7-9.
- Onesiphorus. 2 Tim. 1:16-18.
- Philippians. Phil. 4:15-19.
- Colossians. Col. 1:4.
- Thessalonians. 1 Thess. 3:6.

WE SHOULD
- Provoke our brethren to love. Heb. 10:24.
- Have disinterested love. 1 Cor. 10:24; 13:5; Phil. 2:4.
- Abound in it. Phil. 1:9; 1 Thess. 3:12.

Be sincere in it. Rom. 12:9; 2 Cor. 6:6; 8:8; 1 John 3:18.
Continue in it. 1 Tim. 2:15; Heb. 13:1.
Love the brotherhood. 1 Pet. 2:17; 1 John 5:1.
Love God's ministers. 1 Thess. 5:13.

IT IS PROOF THAT WE
Are Jesus' disciples. John 13:35.
Are in the light. 1 John 2:10.
Have spiritual life. 1 John 3:14.

CHRISTLIKENESS

1 JOHN 4:17

IN MERCY.
God is merciful. Psa. 145:8.
His people are merciful. Matt. 5:7.
As merciful as he. Luke 6:36.

IN MORAL PERFECTION.
God is perfect. Psa. 18:30.
His people are perfect. Deut. 18:13.
Perfect as he. Matt. 5:48.

IN MORAL PURITY.
God is pure. Job. 4:17.
His people are pure. Matt. 5:8; 1 Pet. 1:22.
Pure as he. 1 John 3:3.

IN RIGHTEOUSNESS.
God is righteous. Psa. 129:4.
His people are righteous. Psa. 34:15.
Righteous as he. 1 John 3:7.

IN HOLINESS.
God is holy. Isa. 6:1-3.
His people are holy. Eph. 1:4.
Holy as he. 1 Pet. 1:14-16; Heb. 12:10.

IN BEING NOT OF THE WORLD.
Christ was not of the world. John 8:23.
His people are not of the world. John 15:19.
Not of the world even as he. John 17:14-16.

IN UNITY.
Christ and the Father are one. John 10:30.
His people are one in Christ. Gal. 3:28.
One even as Christ and the Father are one. John 17:22.

—*C. E. Orr.*

THE POOR

LUKE 6:20

GOD IS A FRIEND TO THE POOR.
He forgets not the poor. Psa. 9:18.
He regards the poor equally with the rich. Job 34:19.
He hears the poor. Psa 69:33.
He maintains the right of the poor. Psa. 140:12.
He delivers the poor. Job. 36:15.
He protects the poor. Psa. 109:31.
He exalts the poor. Psa. 107:41.
He provides for the poor. Psa. 68:10.
He despises not the prayer of the poor. Psa. 102:17.
He is a refuge for the poor. Psa. 14:6.
Christ became poor. Matt. 8:20.
Christ preached to the poor. Luke 4:18.

THE POOR
May be rich in faith. Jas. 2:5.
May be liberal. Mark 12:42-44.

May be upright. Prov. 19:1.
Should rejoice in God. Isa. 29:19.
Should hope in God. Job. 5: 16.
Should commit themselves to God. Psa. 10:14.

TO NEGLECT THE POOR
Is to neglect Christ. Matt. 25:42-45.
Is inconsistent with the love of God. 1 John 3:17.
Is a proof of unbelief. Jas. 2:15-17.

GOD'S SAINTS SHOULD CARE AND PROVIDE FOR THE POOR (2 Cor. 9:9; Prov. 29:7).
Liberally. Deut. 15:7, 8, 10, 11.
Cheerfully. 2 Cor. 9:7.
Without ostentation. Matt. 6: 1-4.
Not grudgingly. Deut. 15: 10.

THOSE WHO GIVE TO THE POOR
Are happy. Prov. 14:21.
Are blessed. Prov. 22:9.
Have the favor of God. Heb. 13:16.

WE MUST NOT
Rob the poor. Prov. 22:22, 23.
Wrong the poor in judgment. Ex. 23:6.
Shut our hand against the poor. Deut. 15:7.
Oppress the poor. Zech. 7: 10.
Despise the poor. Prov. 14: 21; Jas. 2:2-4.

WE MUST DEFEND THE POOR. Psa. 82:3, 4.

THE WICKED
Care not for the poor. John 12:6.
Oppress the poor. Job 24:4-10; Ezek. 18:12.
Vex the poor. Ezek. 22:29.
Crush the poor. Amos 4:1.
Tread down the poor. Amos 5:11.
Devour the poor. Hab. 3:14.
Persecute the poor. Psa. 10:2.
Defraud the poor. Amos 8: 5, 6; Jas. 5:4.

PUNISHMENT FOR
Oppressing the poor. Prov. 22:16; Ezek. 22:29-31.
Refusing to assist the poor. Job 22:7, 10; Prov. 21: 13.
Acting unjustly toward the poor. Job 20:19—29; Isa. 10:1-3; Amos 5:11, 12.

—*Selected.*

HOSPITALITY

CONCERNING HOSPITALITY.
It is enjoined upon the people of God. Rom. 12:13; 1 Pet. 4:9.
It is enjoined upon the ministry. 1 Tim. 3:2; Tit. 1:8.
It is a test of Christian character. 1 Tim. 5:9, 10.

TO WHOM ARE WE TO SHOW HOSPITALITY?
Our brethren. 1 Pet. 4:9; Rom. 12:9-13.
Strangers. Heb. 13:2; Deut. 10:17-19.
The poor. Isa. 58:6, 7; Luke 14:13, 14.
Our enemies. Rom. 12:20.

IN WHAT SPIRIT SHOULD WE SHOW HOSPITALITY?
Without grudging. 1 Pet. 4:9.
Faithfully. 3 John 5.
With charity. 1 Cor. 13:3.

RECOMPENSE FOR THOSE WHO USE HOSPITALITY.
In this life. Acts 20:35; Prov. 11:25; 22:9; 28:27; 19:17; Luke 6:38.

In the world to come. Matt. 10:41, 42; 25:34-40.

—*H. M. Riggle.*

JOY

CHRISTIANS ARE JOYFUL PEOPLE.
- Joy predicted of them. Isa. 65:14, 18.
- Jesus gives them joy. John 15:11.
- Their joy may be full. John 16:24; 17:13; 1 John 1:4.

WE ARE COMMANDED TO REJOICE
- Not in iniquity. 1 Cor. 13:6.
- In every good thing. (Deut. 26:11.)
  - In the salvation of souls. Luke 15:6, 9, 32.
  - In the honor of our brethren. 1 Cor. 12:26; Rom. 12:15.
  - In the hope of God's glory. Rom. 5:2.
  - In salvation. Psa. 9:14; 13:5.
  - In the truth. 1 Cor. 13:6.
  - In the worship of God. Phil. 3:3.
  - Because our names are written in heaven. Luke 10:20.
  - In the hope of heaven. 1 Pet. 1:3-8.
- Alway. (Phil. 4:4; 1 Thess. 5:16.)
  - When tempted. Jas. 1:2; 1 Pet. 1:6.
  - When tried. 1 Pet. 4:12, 13.
  - When suffering shame for Christ's sake. Acts 5:41; 1 Pet. 4:16.
  - When suffering loss. Heb. 10:34; Phil. 1:29.
  - When sorrowful. 2 Cor. 6:10.
  - When persecuted. Matt. 5:11, 12; Luke 6:22, 23.

CHARACTERISTICS OF JOY.
- It is our strength. Neh. 8:10.
- It is a fruit of the Spirit. Gal. 5:22.

—*Selected.*

HAPPINESS

THE HAPPINESS OF GOD'S PEOPLE
- Is in God. Psa. 144:15.
- Is found only in the ways of wisdom. Prov. 3:17, 18.
- Results
  - From trust in God. Prov. 16:20.
  - From obedience to God. Psa. 40:8; John 13:17.
  - From salvation. Deut. 33:29; Isa. 12:2, 3.
  - From hope in God. Psa. 146:5.
  - From the fear of God. Psa. 128:1, 2; Prov. 28:14.
  - From God being their help. Psa. 146:5.
  - From God being their Lord. Psa. 144:15.
  - From divine chastening. Job 5:17; Jas. 5:11.
  - From suffering for Christ. 2 Cor. 12:10; 1 Pet. 3:14; 4:13, 14.
  - From having mercy on the poor. Prov. 14:21.
  - From finding wisdom. Prov. 3:13.
  - From retaining wisdom. Prov. 3:18.

THE HAPPINESS OF THE WICKED
- Is limited to this life. Psa. 17:14; Luke 16:25.
- Is short. Job 20:4, 5.
- Is uncertain. Luke 12:20.
- Is vain. Eccl. 2:1; 7:6.
- Is often marred.
  - By jealousy. Esther 5:13.

By God's judgments. Num. 11:33; Job 15:21; Psa. 73:18-20; Jer. 25:10, 11.

Is derived

From their wealth. Job 21:13; Psa. 52:7.

From their power. Job 21:7; Psa. 37:35.

From their worldly prosperity. Psa. 17:14; 73:3, 4, 7.

From their gluttony. Isa. 22:13; Hab. 1:16.

From their drunkenness. Isa. 5:11; 56:12.

—*Selected.*

PEACE

2 Cor. 13:11

God's people should

Endeavor to live at peace with all men. Rom. 12:18; Heb. 12:14.

Live at peace among themselves. 2 Cor. 13:11; 1 Thess. 5:13.

Love peace. Zech. 8:19.

Seek peace. 1 Pet. 3:10, 11.

Follow the things which make for peace. Rom. 14:19.

Make peace. Matt. 5:9; Psa. 120:7.

Exhort others to peace. Gen. 45:24.

Advantages of peace. Prov. 17:1; Eccl. 4:6; Psa. 133:1.

Miscellaneous points.

God is the author of peace. 1 Cor. 14:33.

Wise men live peaceably. Jas. 3:17, 18.

Peace is necessary to the enjoyment of life. Psa. 34:12-14.

Peace is necessary to enter heaven. Heb. 12:14.

—*H. M. Riggle.*

MEEKNESS

Matt. 11:28, 29

The Bible teaches that

God's ministers must show meekness. 2 Tim. 2:24, 25; 1 Tim. 6:11; Tit. 3:2.

All God's people should seek meekness. Zeph. 2:3.

Should manifest meekness. Jas. 3:13; 1 Pet. 3:4; Eph. 4:1, 2.

The benefits of being meek.

The Lord lifteth up the meek. Psa. 147:6.

The meek will he guide in judgment. Psa. 25:9.

The meek will he teach his way. Psa. 25:9.

The meek shall eat and be satisfied. Psa. 22:26.

The meek also shall increase their joy in the Lord. Isa. 29:19.

He will beautify the meek with salvation. Psa. 149:4.

Jesus' testimony.

I am meek and lowly in heart. Matt. 11:29.

—*H. M. Riggle.*

HUMILITY

Mic. 6:8

We are exhorted to

Humble ourselves. 1 Pet. 5:6.

Put on humility. Col. 3:12.

Be clothed with humility. 1 Pet. 5:5.

Walk with all humility of mind. Eph. 4:1, 2.

Blessed promises to the humble.

God gives them grace. Prov. 3:34; Jas. 4:6; 1 Pet. 5:5.

God dwells with them. Isa. 57:15.

God will favor them. Job 22:29, 30.
God will exalt them. Matt. 23:12.
God will honor them. Prov. 15:33.
God will prosper them. Prov. 22:4.

THOSE WHO HAVE HUMILITY WILL MANIFEST IT IN THEIR LIVES. Prov. 16:19; Acts 20:19.

THE HUMILITY OF CHRIST IS AN EXAMPLE TO US. IT WAS MANIFEST IN THE FOLLOWING WAYS:
His humble birth. Luke 2:4-7.
His taking our nature. Phil. 2:7.
His station in life. Matt. 13:55.
His poverty. Luke 9:58; 2 Cor. 8:9.
His becoming a servant. Phil. 2:7.
His refusing honor. John 5:41.
His death. Heb. 12:2.

—*H. M. Riggle.*

AFFLICTIONS

PSA. 34:19

AFFLICTIONS DEFINED.
Afflictions defined: Pain of body and mind; sickness; calamity; sorrow; distress; grief; pain; adversity; misery; misfortune, etc.—Webster.

THE BIBLE CLEARLY TEACHES THAT
The devil afflicts some people. Luke 13:11-16; Acts 10:38.
Afflictions sometimes come as a result of sin. Gen. 3:16-19; Job. 4:8; 20:11-29; Psa. 89:30-32; Acts 13:10, 11.
God sometimes sends afflictions on men. 2 Kings 6:33; Isa. 45:7; Psa. 66:10, 11; Job 5:6, 17, 18; Deut. 32:39; 2 Sam. 12:15; Ex. 15:26; Deut. 28:58-61; 2 Kings 5:27; 2 Chr. 21:18, 19.
God regulates the measure of our afflictions. Gen. 15:13, 14; Jer. 46:28; Isa. 9:1; Psa. 80:4, 5.
Afflictions are often severe. Psa. 66:10-12; Rev. 7:14; Job 16:7-16.
Man is born to endure much affliction. Job 14:1; 5:6, 7.
The afflicting hand of God is tempered with mercy. Psa. 78:38, 39; Isa. 30:18-21; Psa. 106:43-46.
Our afflictions are really less than we deserve. Psa. 103:10.
God afflicts for our good. Gen. 50:20; Deut. 8:15, 16; Ezek. 20:37; Isa. 26:9.

—*Selected.*

DUTY TOWARD THE AFFLICTED

Jas. 1:27

GOD'S MINISTER'S SHOULD CONSOLE THE AFFLICTED. 1 Cor. 14:3; 2 Cor. 1:4-6.

ALL GOD'S PEOPLE SHOULD
Sympathize with the afflicted. Rom. 12:15; Gal. 6:2.
Pity them. Job. 6:14.
Remember them. Heb. 13:3.
Pray for them. Jas. 5:14-16; Acts 12:5.
Visit them. Jas. 1:27.

Comfort them. 1 Thess. 4:18; Job. 16:5.
Protect them. Psa. 82:3, 4; Prov. 22:22, 23.
Relieve them. 1 Tim. 5:10; Phil. 4:14; Job. 31: 19, 20; 1 John 3:17, 18.
—*Selected.*

PATIENCE

1 Thess. 5:14

CONCERNING PATIENCE.
God is a God of patience. Rom. 15:5.
Christ is set forth as an example of patience. Isa. 53:3, 4, 7; Matt. 27:12-14.
The prophets and saints of past ages are set forth as examples of patience. Jas. 5:10.
Let patience have her perfect work. Jas. 1:4.
Patience produces experience. Rom. 5:4.
Patience produces hope. Rom. 15:4.
To suffer with patience for well-doing is acceptable with God. 1 Pet. 2:20.

PATIENCE MAY BE INCREASED
By constant exercise. 2 Pet. 1:5-8.
By passing through deep trials Rom. 5:3; Jas. 1:3.

PATIENCE SHOULD BE EXERCISED IN
Running the Christian race. Heb. 12:1.
Bringing forth fruit. Luke 8:15.
Well-doing. Gal. 6:9.
Waiting for Christ. 2 Thess. 3:5.
Tribulation. Rom. 12:12.
Receiving answers to prayer. Heb. 6:12, 15.

PATIENCE SHOULD BE ACCOMPANIED
By faith. 2 Thess. 1:4.
With joyfulness. Col. 1:11.

MISCELLANEOUS.
We must be patient toward all men. 1 Thess. 5:14.
—*Selected.*

TEMPTATION

THE SOURCE OF TEMPTATION.
The devil. 1 Chron. 21:1; Matt. 4:1; John 13:2; 1 Thess. 3:5.
Evil associates. Prov. 1:10; 16:29.
One's own lust. Jas. 1:14.
Covetousness. Prov. 28:20; 1 Tim. 6:9, 10.
Not God. Jas. 1:13.

GOD ALLOWS IT AS A TRIAL
Of loyalty. Job. 1:9-12.
Of faith. Jas. 1:2, 3; 1 Pet. 1:7.
But helps us to bear it. 1 Cor. 10:13.

JESUS ENDURED TEMPTATION
By the devil. Mark 1:13.
By his enemies. Matt. 16:1; 22:18; Luke 10:25.
He overcame. Matt. 4:4, 7, 10, 11.
He is able to help the tempted. Heb. 2:18.

OTHERS WHO MET TEMPTATION.
Eve. Gen. 3:1, 4, 5.
Joseph. Gen. 39:7.
Paul. 2 Cor. 12:7; Gal. 4:14.

WE SHOULD
Pray to be kept from it. Matt. 6:13; 26:41.
Resist it in faith. Eph. 6:16; 1 Pet. 5:9.
Watch against it. Matt. 26: 41; 1 Pet. 5:8.
Not cause others to be tempted. Rom. 14:13.

Count it all joy. Jas. 1:2-4.

PROMISES.
A way to escape. 1 Cor. 10:13.
God delivers out of it. 2 Pet. 2:9.

PERSECUTION

GOD'S PEOPLE WILL ALL SUFFER MORE OR LESS PERSECUTION. (2 Tim. 3:12; Luke 21:16, 17; Mark 10:30; John 15:20.)
For the word's sake. Mark 4:17.
Because they follow Christ. Jer. 15:15; John 15:20.
Because they are not of this world. John 17:14.
Because they live godly. 2 Tim. 3:12.

FROM WHOM WILL GOD'S PEOPLE RECEIVE PERSECUTION?
From their own household. Matt. 10:36.
From their friends. Luke 21:16, 17.
From false professors of religion. 2 Tim. 3:3, 5.

THE SPIRIT OF PERSECUTION ORIGINATES IN
Ignorance of God. John 16:3.
Hatred against God. John 15:20, 21, 24.
Hatred against the straight word. Matt. 13:21.
A false religious zeal. John 16:2; Acts 13:49-51.

ENCOURAGING PROMISES TO THE PERSECUTED.
God will stand by us. 2 Cor. 4:9.
God will deliver us. 2 Tim. 3:11; 2 Cor. 1:10.
They can not separate us from the love of God. Rom. 8:35-39.
There will be no persecution after death. Job. 3:17.

HOW SHOULD GOD'S PEOPLE BEHAVE UNDER PERSECUTION?
They should rejoice. Matt. 5:10-12; Luke 6:22, 23; 1 Pet. 4:13.
They should glorify God. 1 Pet. 4:16.
They should take pleasure in their persecutions. 2 Cor. 12:10.
They should patiently endure. 1 Cor. 4:11-13.
They should return blessings to persecutors and pray for them. Rom. 12:14; Luke 6:28.

—*Selected.*

MARRIAGE

MARRIAGE IS A DIVINE INSTITUTION.
God instituted it. Gen. 2:18, 24; 1 Cor. 11:9.
God commended it. Gen. 2:18; Prov. 18:22; 19:14.
God has part in it. Matt. 19:4-6.
It is honorable in all. Heb. 13:4.
Paul advised it. 1 Tim. 5:14.
Christ adorned and beautified it by his presence at a wedding. John 2:1, 2.

FORBIDDING TO MARRY IS A DOCTRINE OF DEVILS. 1 Tim. 4:1-3.

GOD APPROVES OF BUT ONE WIFE AND ONE HUSBAND. Gen. 2:24; Matt. 19:3-6.

THE BINDING OBLIGATIONS OF MARRIAGE.
Husband and wife are bound together for life. Rom. 7:

2; 1 Cor. 7:39.

Husband and wife are no more twain—shall not live separate—shall not live a life of celibacy, for such life and teachings are contrary to Scripture.

The marriage bed is undefiled. Heb. 13:4.

They are one flesh. Matt. 19:4-6; Eph. 5:31.

There is a natural use of the woman which is not lust. Rom. 1:27.

They shall not defraud each other. 1 Cor. 7:2-5.

They should live temperate. 1 Cor. 9:25-27.

Unchastity is the only Scriptural ground for divorce. Matt. 5:31, 32; 19:9.

The fruit of matrimony is offspring. Gen. 1:28; 1 Tim. 5:14; Psa. 127:3-5; 128:1-6; Tit. 2:4.

The husband must love his wife and give honor to her as unto the weaker vessel. Eph. 5:25; 1 Pet. 3:7.

The wife must love her husband and be in subjection to him. Tit. 2:4; 1 Pet. 3:1, 5.

Good husbands will be a blessing to their wives. Eph. 5:21-33.

Good wives are a blessing to their husbands. Prov. 31:10-31.

—*H. M. Riggle.*

ADULTERY

Heb. 13:4

UNDER THE NEW TESTAMENT, ADULTERY IMPLIES

An act. John 8:4.

A hidden lust of the heart. Matt. 5:28.

A state. Matt. 19:9.

THE ACT OF ADULTERY IS

Coition between a married person and the opposite sex who is not the lawful companion. Both parties may be married, or only one.

This act is also called fornication. Matt. 19:9; 5:32.

SECRET ADULTERY IS AS FOLLOWS:

Looking on a woman to lust after her. Matt. 5:28; 2 Pet. 2:14.

The secret lust and thought of the heart. Gen. 6:5; Mark 7:21-23.

THE STATE OF ADULTERY IS AS FOLLOWS:

A state of illicit sexual relation between persons of whom at least one is married.

After putting a companion away (unless it be for fornication [Matt. 5:32; 19:9]), if the husband or wife marries another, while the first one lives, the one so marrying is guilty of adultery. Mark 10:11, 12; Luke 16:18; 1 Cor. 7:39; Rom. 7:2, 3.

Whosoever marries a woman who is put away is guilty of adultery. Matt. 5:32; Luke 16:18.

—*H. M. Riggle.*

DUTY OF HUSBANDS

HUSBANDS MUST HAVE BUT ONE LIVING WIFE. Gen. 2:24; 1 Tim. 3:2, 12.

HUSBANDS HAVE AUTHORITY

OVER THEIR WIVES. Gen. 3:16; 1 Cor. 11:3; Eph. 5:23.

THE DUTY OF HUSBANDS TO THEIR WIVES.

They should

Respect them. 1 Pet. 3:7.

Love them. Eph. 5:25; Col. 3:19.

Regard them as they do themselves. Gen. 2:23; Matt. 19:5.

Be faithful to them. Prov. 5:19; Mal. 2:14, 15.

Comfort them. 1 Sam. 1:8.

Consult with them. Gen. 31:4-16.

Not leave them because they are unbelievers. 1 Cor. 7:11, 12, 14, 16.

They must dwell with them for life. Matt. 19:3-9.

—*Selected.*

DUTY OF WIVES

THE DUTY OF WIVES IS SET FORTH IN THE BIBLE, AND IS AS FOLLOWS:

They should

Love their husbands. Tit. 2:4.

Reverence their husbands. Eph. 5:33.

Be faithful to them. 1 Cor. 7:2-5, 10.

Be in subjection to their husbands. Gen. 3:16; Eph. 5:22; 1 Pet. 3:1.

Obey their husbands. 1 Cor. 14:34; Tit. 2:5.

Remain with their husbands for life. Rom. 7:2, 3; 1 Cor. 7:39.

WIVES SHOULD BE ADORNED

Not with ornaments. 1 Tim. 2:9; 1 Pet. 3:3.

With modesty and sobriety. 1 Tim. 2:9.

With a meek and quiet spirit. 1 Pet. 3:4, 5.

With good works. 1 Tim. 2:10; 5:10.

GOOD WIVES

Are from the Lord. Prov. 19:14.

Are a blessing to husbands. Prov. 12:4; 31:10-12.

Are diligent and prudent. Prov. 31:10-28.

Do not teach nor usurp authority over their husbands. 1 Tim. 2:11, 12.

Are keepers at home, and do not wander about from house to house, neglecting their housework, Tit. 2:5; 1 Tim. 5:13.

—*Selected.*

DUTY OF PARENTS

THE DUTY OF PARENTS TO THEIR CHILDREN.

They should

Love them. Tit. 2:4.

Train them up for God. Prov. 22:6; Eph. 6:4.

Instruct them in God's Word. Deut. 4:9; 11:19; Isa. 38:19.

Rule them. 1 Tim. 3:4, 12.

Correct them. Prov. 13:24; 19:18; 23:13; 29:17; Heb. 12:7.

Not provoke them to wrath. Eph. 6:4.

GOOD PARENTS

Pity their children. Psa. 103:13.

Provide for their children. 2 Cor. 12:14; 1 Tim. 5:8.

Pray for their children. 1 Chr. 29:19; Job. 1:5; John 4:46-49.

—*Selected.*

DUTY OF CHILDREN

CHILDREN ARE
- A blessing. Prov. 10:1; 15:20; 17:6; Psa. 128:1-4.
- A gift from God. Psa. 127:3; Gen. 33:5.

THE DUTY OF CHILDREN.
- They should
  - Obey God. Deut. 30:2.
  - Seek God early. Eccl. 12:1.
  - Attend to parental teaching. Prov. 1:8, 9.
  - Honor their parents. Heb. 12:9; Ex. 20:12.
  - Obey their parents. Prov. 6:20-23; Eph. 6:1-3.
  - Take care of their parents. 1 Tim. 5:4.

GOOD CHILDREN
- Observe the law of God. Prov. 28:7.
- Shall be blessed. Prov. 3:1-6.
- Show love to their parents. Gen. 46:29.

—*Selected.*

DUTIES OF MASTERS AND SERVANTS

MASTERS SHOULD
- Deal with their servants in the fear of God. Eph. 6:9; Col. 4:1.
- Deal justly with their servants. Job. 31:13-23.
- Not threaten and rule over servants with rigor. Eph. 6:9; Lev. 25:43; Deut. 24:14.
- Not defraud or hold back wages from servants. Gen. 31:6, 7; Lev. 19:13; Jas. 5:4.

SERVANTS SHOULD
- Honor their masters. 1 Tim. 6:1, 2.
- Be subject to their masters. 1 Pet. 2:18, 19.
- Obey them. Eph. 6:5-8; Tit. 2:9, 10.
- Be faithful to them. Luke 16:10-12.

CONCLUSION. Phil. 2:5-7.

SELF-DENIAL

SELF-DENIAL IS REQUIRED OF ALL CHRISTIANS
- In order to follow Christ. Luke 14:27.
- To overcome temptation. 1 Cor. 9:25-27; 2 Tim. 2:4.
- To prove devotion to Christ. Matt. 10:37, 38; Luke 9:23, 24.

SELF-DENIAL WAS PRACTISED BY
- Jesus. Matt. 4:8-10; 8:20; John 6:38; Rom. 15:3; Phil. 2:6-8.
- Abraham toward Lot. Gen. 13:9.
- Moses in forsaking Egypt. Heb. 11:24, 25.
- Widow of Zarephath toward Elijah. 1 Kings 17:12-15.
- Daniel and three companions. Dan. 1:8-16.
- Apostles in forsaking all. Matt. 19:27; Mark 1:16-20.
- The poor widow in giving all. Luke 21:4.
- Early church in Jerusalem. Acts 2:45; 4:34.
- Barnabas in selling possessions. Acts 4:36, 37.
- Paul. Acts 20:24; 1 Cor. 9:19, 27.

WE SHOULD DENY OURSELVES BY
- Not pleasing ourselves. Rom. 15:1-3.
- Preferring others' profit. Rom. 14:20,-21; 1 Cor. 10:24, 33.
- Not seeking our profit. 1

Cor. 13:5; Phil. 2:4.
Forsaking all. Luke 14:33.
Crucifying self. Rom. 6:6; Gal. 6:14; 5:24.
Taking up the cross. Matt. 10:38; 16:24.
Denying ungodliness. Rom. 6:12; Tit. 2:12.
Abstaining from fleshly desires. 1 Pet. 2:11; 4:2.
Mortifying deeds of the body. Rom. 8:13.

BENEFITS FROM SELF-DENIAL.
Present and future rewarded. Matt. 19:28, 29; Rom. 8:13.

SELFISHNESS

THE BIBLE TEACHES THAT
All men in their natural state are given to selfishness. Phil. 2:21; Rom. 7:8.
God hates selfishness. Mal. 1:10; Jas. 4:3.
God's people are free from selfishness. 2 Cor. 5:14, 15; 1 Cor. 10:33.
God's people are forbidden to manifest selfishness. 1 Cor. 10:24; Phil. 2:4; 1 Cor. 13:5.
That the example of Christ condemns selfishness. John 4:34; Rom. 15:3.

SELFISHNESS MANIFESTS ITSELF IN
Men loving themselves. 2 Tim. 3:2.
Men pleasing themselves. Rom. 15:1.
Men seeking only their own welfare. Phil. 2:21.
Preachers being greedy after gain. Isa. 56:11.
Men neglecting the poor. 1 John 3:17.

—*Selected.*

WORLDLY AMUSEMENTS AND REVELINGS

WORLDLY AMUSEMENTS AND REVELINGS.
Are not of God. 1 John 2:15, 16.
Belong to the works of the flesh. Gal. 5:19-21.
Are transitory. Job 21:12, 13; Heb. 11:24-26.
Choke out the word of God. Luke 8:14.
When indulged in by professed Christians, under the cloak of religion, form a part of idolatrous worship. 1 Cor. 10:7.
Lead to rejection of God. Job 21:11-15.
Are likely to lead to greater evils. Matt. 14:6-8.
Are denounced by God. Isa. 5:11, 12.

INDULGENCE IN WORLDLY PLEASURES AND AMUSEMENTS IS
Characteristic of the unsaved. Eph. 4:17-20; 2 Tim. 3:4, 5; Tit. 3:3; 1 Pet. 4:3.
A proof of spiritual death. 1 Tim. 5:6.

MISCELLANEOUS POINTS.
It is wisdom to abstain. Eccl. 7:2, 3.
Worldly amusements and pleasures were shunned by the primitive saints. 1 Pet. 4:3.
Abstinence from these things seems strange to the wicked. 1 Pet. 4:4.
Indulgence in these things will bar men out of the kingdom of heaven. Gal. 5:21.
Punishment awaits all who indulge in them. Eccl. 11:

9; 2 Pet. 2:13, 17.
—*H. M. Riggle.*

DRUNKENNESS

THE BIBLE TEACHES THAT
- Drunkenness is debasing. Isa. 28:7, 8.
- Drunkenness is a work of the flesh. Gal. 5:19-21.
- Drunkenness leads to poverty. Prov. 21:17; 23:20-22.
- Drunkenness brings woe and sorrow. Prov. 23:29-32.
- Drunkenness leads to licentiousness. Prov. 23:31-33.
- Drunkenness leads men's hearts away from God. Isa. 5:12-14.
- Those who indulge are not wise. Prov. 20:1.
- The saints of God are
  - Not to indulge in drunkenness. Eph. 5:18; Luke 21:34.
  - To avoid temptations to drunkenness. Prov. 23: 19, 20, 31, 32.
  - To avoid those given to drunkenness. 1 Cor. 5: 11.
- All drunkards will be excluded from heaven. 1 Cor. 6:9-11; Gal. 5:19-21.
- Men who follow in drunkenness will receive due punishment. Matt. 24:48-51.

CONCLUSION. 1 Thess. 5:22.
—*Selected.*

WORLDLY AMBITION

WORLDLY AMBITION
- Is condemned by God. Gen. 11:1-9.
- Was condemned by Christ. Matt. 18:1-4; 20:20-28; 23:5-12,
- Leads to strife and contention. Jas. 4:1-6; Matt. 20:20-24.
- Comes from pride in the heart. Hab. 2:5.

MISCELLANEOUS POINTS.
- Saints should avoid worldly ambition. Psa. 131:1, 2; Heb. 11:24-26; John 5:44; Jas. 4:4.
- Worldly ambition when attained is only vanity. Job 20:5-9; 24:24; Psa. 49: 11-20.
- Those who seek worldly ambition shall be brought low. Ezek. 31:10, 11; Obad. 3, 4; Luke 14:11; Prov. 16: 18.

—*H. M. Riggle.*

DILIGENCE

IN TEMPORAL MATTERS.
- Brings financial prosperity. Prov. 28:19; 10:4.
- Leads to honor. Prov. 22: 29.
- A lack of diligence leads to poverty. Prov. 10:4; 13:4.
- A social distinction is shown between the diligent man and the slothful one. Prov. 12:24.
- We estimate a man's thrift by the condition of his dwelling-house, buildings, and improvements generally. Eccl. 10:18; Prov. 24: 30, 31.
- Diligence in temporal affairs is closely connected with our spiritual prosperity. Rom. 12:11.

IN SPIRITUAL THINGS.
- Christ is our example. Luke 2:49.
- Saints of God should abound

in diligence. 2 Cor. 8:7.
God requires diligence
In seeking him. Heb. 11:6.
In obeying him. Deut. 6:17.
In harkening to him. Isa. 55:2.
In cultivating Christian graces. 2 Pet. 1:5-8.
In keeping the soul. Deut. 4:9.
In keeping the heart. Prov. 4:23.
In our labors of love. Heb. 6:10-12.
In our being found of him spotless, etc. 2 Pet. 3:14.
In making our calling sure. 2 Pet. 1:10, 11.
In self-examination. Psa. 77:6.
In preaching his word. 2 Tim. 4:2.
In instructing children. Deut. 11:19.
CONCLUSION. 1 Cor. 15:58.

—*Selected.*

INDUSTRY

INDUSTRY IS NECESSARY, AND IT SHOULD BE MANIFESTED AMONG GOD'S PEOPLE.
If a man is too lazy to work he ought to go hungry. 2 Thess. 3:10.
By being industrious we can supply our needs. Acts 20:34; 2 Thess. 3:8, 9; 1 Thess. 2:9.
We can help others. Acts 20:35; Eph. 4:28.
INDUSTRY SHOULD BE MANIFEST IN THE HOME.
By the husband. 1 Tim. 5:8; 1 Thess. 4:11.
By the wife. Tit. 2:4, 5; Prov. 31:10-31.
COMPARISON BETWEEN THE INDUSTRIOUS AND THE SLOTHFUL.
The industrious. Prov. 13:11; 10:4.
The slothful. Prov. 19:15; 20:4.
INDUSTRY EXEMPLIFIED.
Jacob. Gen. 31:6.
Jethro's daughters. Ex. 2:16.
Ruth. Ruth 2:2, 3.
Dorcas. Acts 9:39.
Paul. Acts 18:1-3; 1 Cor. 4:12.

—*H. M. Riggle.*

BACKSLIDING

DEFINED.
Losing the first love. Rev. 2:1-5; 2 Cor. 11:3.
Drifting away from the gospel standard of truth. Gal. 3:1-3; 5:4, 7.
Turning from God. 1 Kings 11:9.
BACKSLIDING IS POSSIBLE.
When we think we stand, we should take heed lest we fall. 1 Cor. 10:12.
Judas by transgression fell. Acts 1:17, 25.
The bishop of the church at Ephesus fell. Rev. 2:1-5.
Paul shows a possibility of falling. Heb. 4:11.
It is possible for sanctified men to lose the experience. Heb. 6:4-6; 10:26-29.
SIGNS OF BACKSLIDING.
Losing a love to study the Scriptures. John 5:30.
Losing a love for and neglecting secret prayer. Matt. 6:6.
Ceasing to praise God. Psa.

34:1; 47:1; Luke 6:22, 23.
Ceasing to assemble with God's people. Heb. 10:25.
Beginning to notice the faults and failings of the brethren quicker than their good qualities. Picking and finding fault with everybody. A lack of kindness. 1 Cor. 13:4; Col. 3:12-15; Eph. 4:1-3; Jas. 3:14-18.
Dead, formal meetings. John 4:23, 24; 1 Cor. 14:15.
Dry, lifeless sermons. 1 Cor. 2:1-5.

THE BIBLE TEACHES
That it is not necessary for people to backslide. 2 Pet. 1:4-11.
That backsliders are in a worse condition than if they had never been saved. 2 Pet. 2:20-22.
That backsliders may repent. Jer. 3:12-14; Rev. 2:1-5.

—*H. M. Riggle.*

RELATION OF BRETHREN AND THEIR DUTY TO EACH OTHER

MATT. 23:8; LUKE 8:21; PSA. 133:1

THE RELATION OF BRETHREN.
Members of but one family. Eph. 3:14, 15.
Have but one Father. Eph. 4:6.
Have but one mother. Gal. 4:26.
Are all members of each other. Rom. 12:4, 5.
Are all one. (Gal. 3:28; John 17:21-23.)
Of one heart and soul. Acts 4:31-33.
Of one mind. 1 Pet. 3:8.
All speak the same thing. 1 Cor. 1:10.
All suffer together. 1 Cor. 12:26.
All have the same care one for another. 1 Cor. 12:25.
Are all joined together. Eph. 4:16.
Are all knit together. Col. 2:2; Rom. 8:35-39.

THEIR DUTY TO EACH OTHER.
Submit to each other. 1 Pet. 5:5.
Speak not evil of each other. Jas. 4:11.
Teach and admonish each other. Col. 3:16.
Pray for each other. 2 Thess. 3:1.
Edify one another. 1 Thess. 5:11.
Comfort and support each other. 1 Thess. 5:14, 15.
Bear one another's burdens. Gal. 6:2.
In case of trespass. Luke 17:3-5; Matt. 18:15-18; Col. 3:12-14.
In case of fault. Gal. 6:1; 2 Thess. 3:6, 15.

CONCLUSION. Eph. 4:31, 32.

—*H. M. Riggle.*

BROTHERLY LOVE

LET IT CONTINUE. Heb. 13:1.
IT IS DIVINELY ENJOINED. John 13:34; 1 John 4:21, 7, 11; 3:11.

IT SHOULD BE
In deed and in truth. 1 John 3:18.
With a pure heart. 1 Pet. 1:22.
Without hypocrisy. Rom. 12:9.

IT IS PROOF THAT WE ARE SAVED.

1 John 3:16-18; Jas. 2:14-17; 1 John 4:12; 2:10; John 13:35; 1 John 2:9, 11.

WHAT THE LACK OF IT PROVES. 1 John 3:15; 4:8, 20; 1 Cor. 13:1-8.

PUBLIC WORSHIP

ASSEMBLING OF CHRISTIANS FOR WORSHIP COMMANDED. Heb. 10:25.

PUBLIC WORSHIP OF THE JEWS WAS
- In the temple. Matt. 21:13; Isa. 56:7.
- Later, also in the synagog. Acts 15:21.
- By a river. Acts 16:13.

PUBLIC WORSHIP OF CHRISTIANS.
- Jesus often preached in the synagogs. Matt. 4:23; Luke 4:16.
- The apostles sometimes preached in the synagogs. Acts 13:14; 14:1.
- Christians also held worship in the temple. Acts 3:1; 5:42; 2:46.
- Christians worshiped in their homes. Acts 2:46; Rom. 16:5; Acts 12:12.
- Christians worshiped in other places. Acts 19:9.

PUBLIC WORSHIP SHOULD CONSIST IN
- Singing hymns. 1 Cor. 14:15, 26; Eph. 5:19; Psa. 100:2.
- Prayer. Acts 1:14.
- Praising God. Acts 2:47.
- Preaching. Acts 20:7; 19:8.
- The Lord's Supper. Acts 20:7.
- Exhortation. Heb. 10:25.

A PROMISE OF CHRIST'S PRESENCE. Matt. 18:20.

THE WORK OF THE MINISTRY

EPH. 4:11-13

GOD'S MINISTERS ARE DESCRIBED AS
- Ambassadors for Christ. 2 Cor. 5:20.
- Stewards of the mysteries of God. 1 Cor. 4:1.
- Defenders of the faith. Phil. 1:7.

THE QUALIFICATIONS OF A TRUE MINISTER ARE
- An enduement of power by the baptism of the Holy Ghost. Luke 24:49; Acts 1:8.
- They must study and be able to expound clearly the word of truth. 2 Tim. 2:15; Tit. 1:9-11; 2 Cor. 3:6.
- They must be
  - Pure. I tim. 3:9.
  - Holy. Tit. 1:8.
  - Humble. Acts 20:19.
  - Patient. 2 Tim. 2:24.
  - Blameless. Tit. 1:7.
  - Willing. 1 Pet. 5:2.
  - Impartial. 1 Tim. 5:21.
  - Gentle. 1 Thess. 2:7.
  - Devoted. Acts 20:24.
  - Strong in grace. 2 Tim. 2:1.
  - Self-denying. 1 Cor. 9:27.
  - Sober, just, temperate. Tit. 1:8.
  - Hospitable. 1 Tim. 3:2.
  - Apt to teach. 2 Tim. 2:24.
  - Studious and meditative. 1 Tim. 4:13.
  - Watchful. 2 Tim. 4:5.
  - Prayerful. Phil. 1:4.
  - Strict in ruling their families. 1 Tim. 3:4.
  - Affectionate to the people. 1 Thess. 2:8, 11.

Tender-hearted. Psa. 126: 5, 6.
Examples to the flock. Phil. 3:17; 1 Tim. 4:12.
They must not be
Lords over God's heritage. 1 Pet. 5:3.
Greedy of filthy lucre. 1 Pet. 5:2.
Contentious. 2 Tim. 2:24.
Crafty. 2 Cor. 4:2.
Men-pleasers. Gal. 1:10.

THEIR ORDINATION.
By Christ. John 15:16.
By the elders. Acts 13:2-4.

THEIR OFFICE.
Workers together with God. 2 Cor. 6:1.
Ambassadors for Christ. 2 Cor. 5:20.
They must preach the gospel. Mark 16:15, 16.

THEIR FIELD OF LABOR. Jer. 1: 5-10; Mark 16:15, 16.

THEIR DUTIES ARE TO
Feed the church of God. Acts 20:28.
Edify the church. Eph. 4:12.
Watch for souls. Heb. 13:17.
Teach. 2 Tim. 2:2.
Warn affectionately. Acts 20: 31.
Rebuke. Tit. 2:15.
Comfort others. 2 Cor. 1:4-6.

THEIR RESPONSIBILITY. Ezek. 3:17-21.

THEIR MANNER OF PREACHING.
According to the oracles of God. 1 Pet. 4:11.
Not with enticing words of man's wisdom. 1 Cor. 2: 1-5.
Not setting forth themselves. 2 Cor. 4:5.
Without deceitfulness. 2 Cor. 4:2.
Without reserve. Acts 20: 20, 27.
With boldness. Matt. 10:27, 28.
With plainness of speech. 2 Cor. 3:12.
With zeal. 1 Thess. 2:8.
With consistency. 2 Cor. 1: 18, 19.
With constancy. 2 Tim. 4:2.
With heedfulness. 1 Tim. 4: 16.
With power. 1 Cor. 2:4, 5.
Without charge. 1 Cor. 9: 8.

THE EFFECTS OF THEIR PREACHING.
Many believe and are saved. Acts 17:10-12; Rom. 1:16, 17.
Human crafts are endangered. Acts 19:23-28.
The baser sort are stirred up. Acts 17:5-7.

THE DUTIES OF THE PEOPLE TOWARD GOD'S MINISTERS ARE:
Attend to their instructions. Mal. 2:7.
Follow their holy example. Phil. 3:17.
Obey them. Heb. 13:17.
Imitate their faith. Heb. 13:7.
Love them. 2 Cor. 8:7.
Pray for them. Rom. 15:30.
Hold them in reputation. Phil. 2:29; 1 Thess. 5:13.
Support them, by supplying their temporal wants. Gal. 6:6; 1 Cor. 9:9-14.

—*H. M. Riggle.*

CHRISTIAN WORK

THE FIELD FOR CHRISTIAN WORK.
Is the world. Matt. 13:38.
Highways and hedges. Luke 14:21-23.
All men. Gal. 6:10.

Is white unto harvest. John 4:35.

THE WORKERS—WHO?
We with God. 2 Cor. 6:1.
God's servants. Mark 13:34.
Christ's disciples. John 6:11.

HOW TO WORK.
Whatever you find to do. Eccl. 9:10.
While opportunity is offered. John 9:4.
Always abounding in it. 1 Cor. 15:58.
Volunteer for work. Acts 9:6; Isa. 6:8.

PERSONAL WORK—EXAMPLES.
Andrew. John 1:41, 42.
Samaritan. John 4:28, 29, 39.
Philip. Acts 8:29-32, 35.
Jesus. John 4:9-26.

ABILITY FOR WORK.
Need Christ's help. John 15:5.
By power of the Holy Spirit. Acts 1:8.
By God's grace. 2 Cor. 9:8.

RESULTS OF WORK.
Shall return with sheaves. Psa. 126:6.
Receive wages. John 4:36.
Workers shine as stars. Dan. 12:3.
Save souls from death. Jas. 5:20.

CHRISTIAN GIVING

A DIVINE COMMAND. Matt. 10:8; Luke 6:38; Eccl. 11:1; Prov. 3:27, 28.

WE SHOULD GIVE
To the poor. Matt. 19:21; Rom. 15:25, 27; Deut. 15:7, 10, 11.
To all men. Gal. 6:10.
To the needy. Eph. 4:28.
To needy saints. Jas. 2:15, 16; 1 John 3:16-18.
To the ministry. 1 Cor. 9:7-14; Gal. 6:6.
Systematically, or proportionately. 1 Cor. 16:2.

THE SPIRIT OF OUR GIVING SHOULD BE
Freely. Matt. 10:8.
Cheerfully. 2 Cor. 9:7.
As we purpose. 2 Cor. 9:7.
As God prospers us. 1 Cor. 16:2.
Not to be seen by men. Matt. 6:2-4.
Not grudgingly. 2 Cor. 9:7.
Not of necessity. 2 Cor. 9:7.
As we are able. Deut. 16:17.

EXAMPLES OF IT.
Israelites. Ex. 35:29; 36:5-7.
Poor widow. Mark 12:41-44.
Macedonians. 2 Cor. 8:2-4.
Early saints. Acts 4:34.

BLESSINGS FOR GIVING. Psa. 41:1; Prov. 19:17; 11:24, 25; Acts 20:35.

MISSIONARY WORK

ALL GOD'S SAINTS SHOULD ENGAGE IN MISSIONARY WORK. Psa. 2:8; Phil. 4:3; Tit. 2:3-5.

IN WHAT MANNER CAN ALL GOD'S PEOPLE DO MISSIONARY WORK?
In their own homes, they can live and teach salvation to their own families. Deut. 6:5-7; Psa. 78:5, 6; Isa. 38:19; 1 Cor. 7:16.
In their intercourse with the world. Matt. 5:16; Phil. 2:15, 16; 1 Pet. 2:12.
In declaring what God has done for them. Psa. 66:16; Matt. 10:32.
In a holy conversation before

the world. Eph. 4:29; Col. 4:6; Tit. 2:8.
In inviting others to embrace the gospel. Psa. 34:8; Isa. 2:3; John 1:43-49.
In teaching and admonishing others. Col. 3:16; Heb. 3:13.
In interceding for others. Col. 4:3; Jas. 5:16.
In aiding ministers. Phil. 4:14-16.
In encouraging the weak. 1 Thess. 5:14.
In visiting and relieving the poor, the sick, etc. Lev. 25:35-37; Matt. 25:34-40; Acts 20:35; Jas. 1:27.
In giving of their means. 2 Cor. 9:6-15; Isa. 32:20; Eccl. 11:1.

MISSIONARY WORK BY GOD'S MINISTERS
Is commanded. Matt. 28:19, 20; Mark 16:15, 16.
Is fulfilling God's purpose. Luke 24:46, 47; Gal. 1:15, 16; Col. 1:25-27.
Should be directed by the Holy Ghost. Acts 13:2.
CONCLUSION. Psa. 126:5, 6.
—*Selected.*

DUTIES OF CITIZENSHIP

GOVERNMENT IS OF GOD.
Divinely ordained. Rom. 13:1.
God sets up kings. Dan. 2:21.

WE SHOULD PRAY FOR
Kings. 1 Tim. 2:2; Ezra 6:10; Jer. 29:7.
All in authority. 1 Tim. 2:2.

BE IN SUBJECTION TO GOVERNMENT.
Every soul be subject. Rom. 13:1.
For conscience sake. Rom. 13:5.
To avoid penalty of civil law. Rom. 13:4.

WE SHOULD PAY TAXES OR TRIBUTE.
Tribute to whom it is due. Rom. 13:6, 7.
Christ taught it. Matt. 22:15-22; Mark 12:13-17.
Honor the king. 1 Pet. 2:17.
Honor those to whom it is due. Rom. 13:7

PART II
SERMON OUTLINES
and
Themes and Texts

SERMON OUTLINES

REVIVAL

WHERE ART THOU?

Text: "And the Lord called unto Adam, and said unto him, Where art thou?"—Gen. 3:9.

BY H. M. RIGGLE

I. THIS IS THE FIRST TIME GOD HAD TO CALL ADAM. WHY?
II. THE SAME VOICE IS STILL RINGING DOWN THE CORRIDORS OF TIME.
  1. To all men—"Where art thou?"
  2. Personally, tonight.
III. GET SPIRITUALLY LOCATED.
  1. God's Word will locate every man.
  2. Lack of knowledge on this line keeps some in darkness, blind.
IV. FOUR PARTS:
  1. Christian—where art thou?
    a) In Christ. Saved.
    b) In the arms of Jesus. On his loving breast. Under the shadow of his wing.
    c) In heavenly places.
    d) On the way to heaven. On the highway of holiness.
    e) The Christian can give a positive answer.
  2. Unsaved professor—where art thou?
    a) Some are deceived.
      (1) Deceive themselves.
      (2) A proud heart deceives.
      (3) False teachers deceive.
    b) Some are spiritually blind.
    c) Some are cold and dead.
    d) Some are fighting the truth.
    e) They are worse than mere sinners.
    f) They will have a worse damnation.
  3. Backslider—where art thou?
    a) In a worse condition than if you had never known Christ.
    b) You have crucified Christ afresh.
    c) You are bankrupt.
    d) If you die, you will have the greatest punishment of all.
    e) Christ loves you.

4. Sinner—where art thou?
   a) Away, separated from God.
   b) Without hope.
   c) Somewhere between your cradle and death.
   d) Nearing hell.
   e) Lost.
   f) Bound for eternity, dark, hopeless.

THE NEW BIRTH

Text: John 3:5

BY W. F. CHAPEL

I. SOME OF THE SUBSTITUTES FOR THE NEW BIRTH.
   1. Church-membership.
   2. Proselyting.
   3. Reformation.
   4. Good works.
   5. Baptism.
   6. Confirmation.
   7. Confession to the priest.
   8. Conviction.
   9. Hitting the sawdust trail.
   10. Shaking hands with the preacher.
   11. We can do or experience all these and yet be strangers to the new birth.

II. THE NEW BIRTH IS NO HUMAN WORK. IT IS A DIVINE WORK.
   1. Born of God. (John 1:13.)
   2. Born of the Spirit. (John 3:8.)
   3. Quickened. His workmanship. (Eph. 2:1-10.)
   4. Renewing of the Holy Ghost. (Tit. 3:5.)
   5. Begotten by the word of truth. (Jas. 1:18.)
   6. Born of incorruptible seed. (1 Pet. 1:23.)
   7. By the blood of Jesus. (1 Pet. 1:19.)

III. EVIDENCES OF THE NEW BIRTH.
   1. No condemnation. (Rom. 8:1.)
   2. Witness of the Spirit. (Rom. 8:16.)
   3. A different life. (1 Pet. 2:9.)
   4. Love not the sinful things of the world. (1 John 2:15.)
   5. A testimony for Jesus. (Rom. 10:10.)
   6. The fruit of a Christian—love, joy, peace, long-suffering, gentleness, goodness, faith. (Gal. 5:22, 23; John 15:8.)
   7. A love in the heart for all Christians. (1 John 5:1.)
   8. Forgiveness for all one's enemies. (Matt. 6:14.)
   9. A love for God and a keeping of his commandments. (1 John 5:2; John 14:15.)
   10. No committing of sin. (1 John 3:6-8.)

CONCLUSION.

c) In dealing with facts of experience.

CONCLUSION.

Unbelief is less reasonable than faith. Be honest with yourself, doubt your doubts, believe God and be happy.

ALMOST A CHRISTIAN

Text: Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.—Acts 26:28.

BY H. M. RIGGLE

I. THE SCENE.
   1. An Oriental judgment-hall with the king in royal splendor seated upon his throne.
   2. A prisoner stands before the king—a plain-appearing man, unlike his surroundings.
      a) The prisoner is the great apostle Paul.
      b) A mighty reasoner; an able preacher.

II. PAUL'S METHOD.
   1. He used persuasion.
   2. He did not frighten.
   3. He did not force or coerce.
   4. Persuasion, to be effectual, must be backed by sound argument.
   5. Argument, to be effectual, must be built upon fact and truth.

III. A CHRISTIAN.
   1. What it implies.
      a) A definite change of heart.
      b) To be converted, regenerated.
      c) One who is saved through the blood of Christ.
   2. The requirement.
      a) A deep, thorough repentance.
      b) A living faith.

IV. RESULT OF BECOMING A CHRISTIAN.
   1. A righteous life—in the home, neighborhood, and nation.
   2. It secures
      a) Escape from the penalty of a broken law.
      b) Eternal blessedness in heaven.

V. REASONS WHY YOU SHOULD BECOME A CHRISTIAN.
   1. To find true happiness.
   2. It is the only life that gives perfect satisfaction.
   3. It is a duty you owe to God.
   4. Because it is right.
   5. Because of the absolute uncertainty of life.
   6. To reap the Christian's reward.

VI. ALMOST PERSUADED.
   1. (Describe the death-chamber of King Agrippa.)

2. The majority in hell can remember a time when they were almost persuaded to yield to God.
3. Procrastination is very dangerous.
4. Decide today.

WHO CAN BE SAVED?

Text: Who then can be saved?—Matt. 19:25.

BY C. W. NAYLOR

I. ALL ARE LOST. (Matt. 18:11.)
   1. All have sinned. (Rom. 3:23.)
   2. All are guilty. (Rom. 3:9, 19.)
   3. All are dead. (2 Cor. 5:14.)
   4. None have any natural righteousness. (Rom. 3:10.)

II. ALL ARE IN GRAVE DANGER
   1. Of God's just judgments.
   2. Of becoming finally impenitent.
   3. Of death.
   4. Of eternal damnation.

III. WHO CAN NOT BE SAVED?
   1. Those who have no desire to be saved.
   2. Those who refuse God's call.
   3. Those who hold to sins.
   4. Those who forsake only part of their sins.
   5. Those who reject Christ's atonement.
   6. The impenitent. (Luke 13:3.)
   7. The unbelieving. (Mark 16:16.)
   8. Those who trust in good works. (Gal. 2:16.)
   9. The unforgiving. (Matt. 6:15.)
   10. Those with selfish motives.
   11. The neglectful.

IV. WHO CAN BE SAVED?
   1. The penitent. (Psa. 34:18.)
   2. Those who confess and forsake sin. (Prov. 28:13.)
   3. Those who believe on Jesus. (Acts 16:31.)
   4. Whosoever will.

V. NOW IS THE TIME FOR DECISION.
   1. Sinner, you are *now* lost.
   2. To refuse to accept Christ now is to choose to remain lost.
   3. The whole responsibility for your state rests upon you.
   4. God is doing all he can.
   5. To delay your decision is to choose to remain in sin.
   6. Are you willing for God to accept your present decision as final?

WHAT IF CHRIST SHOULD COME TO THIS TOWN?

Text: And Jesus entered and passed through Jericho.—Luke 19:1.

H. M. RIGGLE

I. His reception.
   1. If the President came, there would be flags, bunting, etc., and the whole town would be in holiday attire.
   2. If Christ were to come, out of curiosity multitudes would gather. All roads would run excursions.
   3. Christ would prove a disappointment.
      a) Would not approve of worldly pomp.
      b) Would not meet expectation.
   4. The majority would be glad to get rid of him in a short time.
      a) Jesus at Jerusalem.
      b) Paul and Barnabas at Lystra.
   5. Quite a few would enthusiastically receive him until
      a) He exposed their sins and hypocricies.
      b) He preached his clean gospel.
   6. Comparatively few would become his disciples indeed.

II. His opinion of the place.
   1. Location, friendship, hospitality—well pleased.
   2. Morality—generally fair.
   3. Spiritually low.

III. What he would find.
   1. Some genuine Christians.
   2. Some lukewarm professors.
   3. Some cold, dead ones.
   4. Some lovers of pleasure more than lovers of God.
   5. Some proud folks.
   6. Some talkative folks.
   7. Some too much engrossed with the cares of life.
   8. Some "look out for No. 1" folks.
   9. Some very nice people.

IV. What would he preach?
   1. A sinless life.
   2. Holiness, perfection.
   3. Heart religion.
   4. Practical Christianity.
   5. Against sin and hypocrisy.
   6. Hell and damnation.

V. Who would fully accept him?
   Those who will accept him now.

VI. Christ has come—is here—in the person and power of the spirit.
   What will you do with him?

GIVE AND GET

Text: Whosoever . . . forsaketh not all that he hath, he can not be my disciple.—Luke 14:33.

BY J. T. WILSON

It is true that we must give up everything that is contrary to Christian principles. But it is also true that most of what we must give up is exchanged for that which is far superior. Here our purpose is to contrast what we give up with what we get in return.

I. We give up dissatisfaction and get satisfaction.
II. We give up our way and get God's way.
III. We give up pleasures of the world and get true pleasure.
IV. We give up darkness and get light.
V. We give up doubts and get trust.
VI. We give up strife and get peace.
VII. We give up poverty and get true riches.
VIII. We give up sorrow and get joy.
IX. We give up weariness and get rest.
X. We give up despair and get hope.
XI. We give up husks and get bread.
XII. We give up death and get life.

THE WONDERFUL CHRIST

Text: And his name shall be called wonderful.—Isa. 9:6.

BY H. A. SHERWOOD

I. He is wonderful in prophecy.
The 53d chapter of Isaiah reads like history.
II. He is wonderful in his being.
Christ is both human and divine. (John 8:58.)
III. His name is wonderful. (Matt. 1:21.)
"Jesus, the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life and health and peace."
IV. His character is wonderful.
He never committed sin. (1 Pet. 2:22.)
V. His example is wonderful. (1 Pet. 2:21.)
VI. His mission is wonderful. (Luke 4:18.)
VII. He is wonderful in mercy. (John 6:37.)
VIII. He is wonderful in compassion. (Matt. 9:36.)
IX. He is wonderful in love. (John 13:1.)
X. He is wonderful in humility. (Matt. 20:28.)
XI. His death was wonderful. (Isa. 53:7.)
XII. His words are wonderful. (John 7:46.)
XIII. His power is wonderful. (Matt. 28:18.)

XIV. His kingdom is wonderful. (Isa. 9:7.)
XV. His salvation is wonderful. (Heb. 7:25.)
XVI. His reward is wonderful. (John 14:2.)
XVII. It is wonderful that we may be like him. (2 Cor. 3:18.)

WHAT IS YOUR LIFE?

Text: What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.—Jas. 4:14.

BY GEO. W. OLSON

I. The problem stated: "what is your life?"
  1. The eternal question, What is life? Its origin, its being, its destiny? Where did I come from—whither bound?
  2. Some attempted answers.
    a) The poet, "Life is a dream."
    b) The atheist, "I go to dust."
    c) The agnostic, "I don't know," "A leap in the dark."
    d) Walpole, "A comedy to those who think, a tragedy to those who feel."
  3. The answer of the text, "A vapor."
    Not a definition, but a comparison.
II. The uncertainty of life—"a vapor."
  Life is transitory, evanescent. Like a cloud, it is
    a) an appearance (ever changing)
    b) for a little time, then it
    c) vanisheth away.
III. Its tremendous importance. "each drop uncounted in a cloud of rain hath its own mission."
  1. Its relations.
    a) To the past. (Trace history of drop of rain through cloud, ocean, river, streamlet, etc.)
      We are not here by chance.
      "Our birth is but a sleep and a forgetting."
    b) To the present.
      (1) Blown by fitful breeze.
      (2) Shade to traveler.
      (3) Beautiful to beholder.
      (4) (Compare our relation to fellow creatures. Power of influence, etc.)
    c) To the future. (Trace future of drop of rain in ocean, spray, rainbow, sunset, etc. It may change its form, its substance is unchangeable.)
      (Speak of our lives as eternal, for good or bad.
      ("Tell me not in mournful numbers," etc.
      ("The deeds we do, the words we say, . . . in the
      (dread judgment they and we shall meet.")
  2. Its inherent worth.

a) (Analyze a drop of water: Its molecules, one five-hundred-millionth of an inch in diameter; rate of travel, twenty miles a minute; etc.)
b) (Speak of its effect on climate, cultivation, pageantry of nature, etc.)
c) Worth of human soul.
(1) Child of greater value than Nevadas.
(2) Subject of God's minutest care.
(3) Cost life of Son of God.
(4) Infinite glories prepared.
(5) (Urge right use of life and preparation for eternity.)

SINFULNESS OF SIN

Text: That sin by the commandment might become exceeding sinful.—Rom. 7:13.

BY C. C. MANSFIELD

I. ALL MEN ARE UNDER RESPONSIBILITY.
1. They are without excuse. (Rom. 1:20.)
America is a land of Bibles; tremendously responsible.
2. Belshazzar knew of God (O. T. example, Dan. 5:1-28).
a) His knowledge of Nebuchadnezzar's dethronement.
b) We should profit by experiences of others.

II. SIN RATED BY KNOWLEDGE.
1. Our sins are rated by our knowledge of
a) Christ and his sacrificial offering.
b) Our duty to our family, neighbors, and friends.
2. How Christ rated sin by knowledge. (Matt. 11:21-24.)
Some professed Christians pity the heathen, still they sin.
The heathen may rather pity us if we do not live up to light.
3. The gospel and all creation proves God hates sin. (Rom. 1:17-24.)

III. AWFUL CONSEQUENCE OF SINNING AGAINST LIGHT.
1. God turned such over to the devil. (Rom. 1:24.)
2. Christ said of some that they should receive greater damnation.
a) They were sinning under a religious cloak.
b) Their lives were barring the door for others. (Matt. 23:14.)
3. Sinner, it were better that you had been ignorant of the gospel, if you do not accept Christ.

PROFIT AND LOSS

Text: Mark 8:36, 37

BY A. T. ROWE

I. OUR TEXT INVOLVES EXCHANGE.
   1. We can not have both God and the world.
   2. If we buy the world, we must pay the price—our souls.
   3. If we save our souls, we must pay the price—give up the world.
   4. "No man can serve *two* masters," therefore every person must decide which *one* he will serve.
   5. Few of us gain much of the world—but even if we should possibly gain the *whole* world,
      a) It is perishable.
      b) It will not satisfy.
      c) It is dangerous (fate of many children reared in luxury).
      d) We buy a master (and who would deliberately buy a master?).

II. IN SEEKING WORLDLY THINGS
   1. The gain is uncertain, not guaranteed—loss inevitable.
   2. Gain is imaginary (is really loss)—loss possible.
   3. Gain (if gain) is temporary—loss irretrievable.
   4. We gain the world, and lose Christ—*all* is lost.

III. OUR TEXT DOES NOT IMPLY THAT WE DELIBERATELY CHOOSE TO LOSE OUR SOULS THAT WE MIGHT GAIN THE WORLD.
   1. But rather that in striving to gain the world we *do* lose our souls, inasmuch as we can not have *both.*
   2. When we play with sin and the world we are gambling, and with too great odds against us.
   3. It is bad enough to gamble with and for money—it is infinitely worse and more dangerous to gamble with the immortal soul.

IV. ASK OURSELVES:
   1. Since we can not serve both God and the world of sin, and since to gain the world means to lose our souls, is it good business to continue in sin?
   2. Can we carry on this business at a profit?
      a) Decidedly no.
      b) Then let us forsake sin.

V. WHEN THE SOUL IS IRRETRIEVABLY LOST, WHAT SHALL (CAN) WE GIVE (NOT TAKE) IN EXCHANGE FOR OUR LOST SOUL?
   1. All the money I have accumulated?
      God answers, "Not enough."
   2. All my real property?
      Not enough.
   3. All my social and political influence?

Not enough.

4. There is no price sufficient to buy back the lost soul—"nothing but the blood of Jesus."

TURNING THE WORLD UPSIDE DOWN

Text: And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also.—Acts 17:6.

BY H. M. RIGGLE

I. THE GOSPEL WORKS A REVOLUTION.
   1. It creates a disturbance.
      a) Internally, in men's hearts.
      b) Externally, in their social relations.
   2. The object of this disturbance.
      a) Not to subvert, but to convert.
      b) Not to destroy, but to save.

II. IN WHAT SENSE THIS IS TRUE.
   1. In a general way.
      a) The *ambitions* of the world.
         (1) The mighty, learned, proud, and self-righteous must become "as little children."
         (2) The rich and influential "seek" and beg for entrance into the kingdom of grace.
         (3) Seekers after place and power must become "servants."
         (4) Changes all your worldly plans and purposes.
         (5) It revolutionizes your entire life along these lines.
      b) The *ideals* of the world.
         (1) Instead of wealth, treasures above.
         (2) Instead of ease and comfort; "tribulation," a "cross," "endurance."
         (3) Instead of popular applause; scorn, persecution, separation.
      c) The *religions* of the world.
         (1) Creeds and traditions received from youth are exchanged for the saving gospel.
         (2) Sect-membership, religious standing, zealous profession—all exchanged for Christ.
         (3) The works you have so zealously wrought, that you hold so dear, all exchanged for the pure gold of truth.
      d) Secret fraternities forsaken.
   2. In the individual heart and life.
      a) Man is a little world himself.
         God works in the inner as in the outer world.
      b) The gospel reverses.

(1) Our judgment of ourselves and others.
(2) Our idea of pleasure and joy.
(3) Our conception of duty and life.
(4) Our inward and outward standard of life.
(5) Our estimate of the value of the present and future.

CONCLUSION.

This is really turning the world right side up.

THE WAY OF SINNERS

Text: Psa. 1:1

BY C. W. NAYLOR

I. THE WAY OF THE SINNER AND THE WAY OF THE RIGHTEOUS ARE WHOLLY DISTINCT. (Psa. 1:6.)
II. THOSE IN THE SINFUL WAY ARE
1. Rebellious against God.
2. Full of unrighteousness.
3. Guilty.
4. Dead in sin.
5. Lost.
6. Enemies of God. (Col. 1:21.)
7. Under God's wrath. (John 3:3, 6.)
8. In danger of eternal damnation.

III. BY THEIR ATTITUDE AND CONDUCT THEY
1. Approve all the sins of themselves and others. (Rom. 1:32.)
2. Approve the principle of rebelling against God.
3. Condemn God's law forbidding sin.
4. Condemn God for hating sin.
5. Condemn God for punishing sin.
6. Condemn the righteous. (1 Pet. 4:4.)
a) For not sinning.
b) For loving righteousness.
c) For hating sin.
d) For submitting to and loving God.

IV. THE EFFECT OF THEIR SINFUL LIVES IS TO
1. Encourage others to sin.
a) By their example.
b) By their influence.
2. Cause others not to get saved.
3. Ruin their own souls.

V. THE SINFUL WAY
1. May seem to be all right. (Prov. 16:25.)
2. May afford temporary pleasure. (Heb. 11:25.)
3. May bring worldly honor and fame.
4. Leads to destruction. (Matt. 7:13.)

VI. GOD'S COMMAND. (Isa. 55:7.)

THE DEATH OF JESUS CHRIST

Text: There they crucified him.—Luke 23:33.
And sitting down they watched him there.—Matt. 27:36.

BY G. P. TASKER

I. CHRISTIANITY, UNIQUE IN MANY THINGS, IS THE ONLY RELIGION THAT GLORIES IN THE DEATH OF ITS FOUNDER.

His was a wonderful life—and a wonderful death! What does it mean?

To understand Christ's death is to understand Christianity. (John 8:28.)

Not Bethlehem, nor Galilee, but Calvary the secret of its power. (John 12:32, 3:14, 15.)

II. HUMAN SUFFERING IS INSTINCTIVELY RELATED TO HUMAN SIN.

Compare Job 4:7, 9; Also Hindu doctrines of karma and transmigration. But here the sinless One is suffering! The Son of God is dying—dying alone!

The dereliction. (Matt. 27:46.)

What can it mean?

III. OBSERVE: THE DEATH OF JESUS WAS

1. Not that which is the common lot of man: (Gen. 5:5; Heb. 9:27.)

A paying of the debt of nature; earth claiming its own (Gen. 3:19) or a simple means of exit from the world. Death is not necessary for this. Compare Enoch, Elijah.

2. Not a mere martyrdom—a suffering for the truth's sake, or an enduring of the natural result of the antagonism his claims aroused—for it was *voluntary.* (Matt. 26:53; John 10:17, 18.)

Any adequate explanation of it must take into account his own estimate.

3. To him and the Scripture writers, it was not a mere misfortune cutting short a useful career. It was the *good* of that career, the foreseen, understood and predesigned culmination of his earthly life. (Acts 3:17, 18.)

a) The prophet's foresight. (E. g. Isa. 53.)
b) John the Baptist's foresight. (John 1:29, 36.)
c) His own. (Matt. 16:21; Luke 9:51; 13:22; 17:11; 18:31; 19:28.)

4. Not only a "suffering" to be endured and a sorrow to be "borne," but a "*work*" to be *done.* (John 17:4; 19:30.)

a) Not an accident in an otherwise complete life, but the supreme *act* of his life. (Mark 10:45.)
b) Not an unfortunate incident in his career but the very

MORE ROOM

Text: And yet there is room.—Luke 14:22.

BY H. M. RIGGLE

I. WHERE THERE IS ROOM:
1. In God's great banqueting house.
2. At the Lord's rich table and feast.
3. In God's great heart of love.
4. In his tender mercy.
5. In his great plan of redemption.
6. In the everlasting covenant promise.
7. In the provisions of divine grace.
   a) In the great atonement.
   b) In the merits of Christ's death.
   c) At the cross of Jesus.
   d) In the gospel promises.
8. In the invitation.
9. In the church of God.
10. On the gospel ship—Zion.
11. On the narrow way.
12. In the Father's home. Always room for the latest born child.
13. In the field of work and endeavor.
14. In the field of personal influence.
15. In heaven.

Thoughts for meditation:
(1) Sinner, your place in all these is vacant.
(2) Will some one take your crown and place?

II. FOR WHOM IS THERE ROOM?
1. For all. No one need be excluded.
2. For the sin-sick and wretched.
3. For the sinners of all nations, ranks, characters, and degrees.
4. For the young and old.
5. For the most unlikely, hateful, and unworthy.
6. For the unfortunate backslider.

III. ROOM FOR WHAT?
1. For pleasures, delights, and unmeasured happiness.
2. For developing all the dwarfed faculties of the soul.
3. For repentance, prayer, faith, holiness, work.
4. For eternal happiness, exaltation, and rapture hereafter.

IV. SOME DAY THE DOOR OF OPPORTUNITY WILL FOREVER CLOSE.
1. Then there will be no room.
2. You will then seek to enter, but too late. (Matt. 25:10-12.)
3. There will be no place for you. (Luke 13:24, 25.)

V. ENTER TONIGHT.
1. The door of hope is yet open.
2. You are strongly invited.

3. All heaven is interested.
4. It is a privilege to escape hell and be saved.
5. You should gladly accept.

THE GOSPEL ECHO "COME"

Text: Rev. 22:17

BY GEO. W. OLSON

INTRODUCTION.

This is the echoing "Come." Compare with other "Comes" of the Bible.

1. Grand "Come." (Psa. 40:7.)
2. Gracious "Come." (Isa. 1:18.)
3. Tender "Come." (Matt. 11:28.)
4. Crowning "Come." (Matt. 25:34.)

I. THE SPIRIT SAYS, "COME."

1. The voice of the Spirit.
   a) He is a person.
   b) He speaks to us.
2. How does he speak?
   a) By God's Word.
   b) By God's providences.
      Goodness, danger, death, etc.
   c) Through our consciences. (The still small voice.)
3. He may be grieved.

II. THE BRIDE SAYS, "COME."

1. The bride is the church.
2. How does the bride speak?
   a) By her ordinances.
   b) By the gospel preached.
   c) By the purity of her life.
3. The church is essentially a soul-saving institution.

III. LET HIM THAT HEARETH SAY, "*Come.*" NOT "COME," BUT SAY "COME."

1. What is meant.
   He who accepts the gospel.
2. The method of gospel propagation.
   Individual work with individuals.
      Brotherhood of S. Andrew. "Andrew findeth Peter."

IV. LET HIM THAT IS ATHIRST COME.

1. The message is to the thirsty. (Isa. 55:1.)
   a) Salvation must be thirsted for.
   b) Not to be had by indifferent asking.

V. THE "WHOSOEVER WILL" GOSPEL.

1. Whosoever will.
   a) Boundless.
   b) Individual.
   c) Earnest.

2. Let him take.
   a) Must be taken.
   b) Will not come to him.
3. Water of life.
   a) Abundantly satisfying.
      (1) "As cool waters to a thirsty soul" (Prov. 25:25).
      (2) Nothing can take its place.
   b) Last eternally.
      (1) "Well of water springing up unto everlasting life" (John 4:14).
      (2) All others are but broken cisterns. (Jer. 2:13.)
4. Freely—an abundant supply.
   a) No fear of exhausting.
   b) No fear of depriving others.

CONCLUSION.
Offered to you now!

CHRIST OUR DELIVERER

Text: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.—Col. 1:13.

BY C. C. MANSFIELD

I. ENFRANCHISEMENT FROM STATE OF CAPTIVITY.
   1. Ignorance, blindness, danger, misery, helplessness—darkness.
   2. Means of deliverance may be painful.
      a) Dragging a person from burning house.
      b) Army surgeon amputating leg or arm. (Matt. 5:29.)
   3. There is a war over every soul.
      a) Christ must bind the strong man to enter your heart. (Matt. 12:29.)
      b) Principalities—organized forces of evil and darkness.

II. PROCESS OF DELIVERANCE, THROUGH CHRIST. (Col. 1:14.)
   1. Not a process of *evolution*, but of *translation*.
      a) Evolution from embryo to full development.
      b) Translation—to move with all our faculties to another state.
   2. A criminal will spend his last dollar for liberty.
      a) Will you? What is wealth, health, etc., if you are bound?
      b) Forgiveness does not change the act, but removes the penalty.

III. WHAT THOSE IN DARKNESS ARE IN BONDAGE TO:
   Lust, pride, love of money, opinions of men, drunkenness, uncontrollable tongue, tobacco, etc.

CONCLUSION.
Sinner, you are in burning house, and there is only one door.

IS RELIGION A FAILURE?

Text: This man's religion is vain.—Jas. 1:26.

BY C. W. NAYLOR

I. Religion is a failure when
  1. It fails to cause one to love
    a) God. (Matt. 22:37.)
    b) His fellow men. (1 John 3:10.)
    c) His enemies. (Matt. 5:44.)
  2. It fails to produce a
    a) New heart. (Ezek. 36:26.)
    b) Holy life. (Tit. 2:11, 12.)
  3. One still acts from natural instead of spiritual motives.
  4. One is not
    a) At peace with God.
    b) Peaceful toward others.
  5. One still fears death and the judgment.
  6. One is not a good neighbor and good citizen.
  7. One is ill tempered, hateful, envious, covetous, proud, self-willed, haughty, worldly minded, dishonest, sinful, etc.

II. It is a success when
  1. It brings peace with God. (Rom. 5:1.)
  2. It delivers from guilt. (Col. 2:13.)
  3. It delivers from slavish fear of God.
  4. It brings consciousness of God's fatherhood.
  5. One truly loves God and man. (Rom. 5:5.)
  6. One has a pure conscience. (1 Tim. 1:5; 3:9.)
  7. One lives above sin. (1 John 5:18.)
  8. One bears the fruits of the Spirit.
  9. One is not of the world. (John 17:16.)
  10. Christ dwells within.
  11. The outer and inner life is truly Christian.
  12. One is ready to meet God.

III. Who may succeed in the Christian life?
  1. Those who will forsake all. (Luke 14:33.)
  2. Those who will be truly obedient. (Josh. 1:8.)
  3. Any one who will try in God's way. (Matt. 11:29, 30.)

WHAT THINK YE OF CHRIST?

Text: Matt. 22:4, 42

BY E. A. REARDON

Introduction.
  1. Necessity of deep and proper convictions regarding Christ.
  2. Our destiny wrapped up in what we think of Him.
  3. Various opinions and conceptions.

I. What his enemies thought of him.

1. "That deceiver" (Matt. 27:63).
2. "He hath a devil" (John 10:20).

II. WHAT HIS FRIENDS THOUGHT OF HIM.
1. A great prophet. (Luke 7:16; Matt. 16:14.)
2. "A good man" (John 7:12).

III. WHAT HIS DISCIPLES THOUGHT OF HIM.
1. "Thou art the Christ" (Matt. 16:16).
2. "My Lord and my God" (John 20:28).

IV. GOD'S TESTIMONY OF HIM.
This is my Son. (Matt. 17:5.)

V. WHAT THE SCRIPTURES SAY OF HIM.
1. He is God. (Rom. 9:5.)
2. One with the Father. (John 10:30.)
3. The fulness of the Godhead. (Col. 2:9.)
4. Creator of all things. (Col. 1:16.)
5. Savior of the world. (John 4:42.)

VI. WHAT HE CLAIMED FOR HIMSELF.
1. Son of God. (Mark 14:61, 62.)
2. "I am the way, the truth, the life" (John 14:6).

VII. CHRIST MADE HIMSELF THE ISSUE.
1. Not creeds and dogmas, but himself.
2. He set himself up as the only way to God.
3. Apart from him, there is no light, no life, no hope.

VIII. PROMISES TO THEM THAT RECEIVE HIM.
1. They shall be saved. (Rom. 10:9.)
2. They shall receive the Spirit. (John 7:39.)
3. They shall have everlasting life. (John 3:36.)

IX. THE FATE OF THOSE WHO REJECT HIM.
1. They shall not see life. (John 3:36.)
2. They shall be damned. (Mark 16:16.)

APPEAL.
1. What do you think of Christ?
2. What will you do with him?
3. To decide is your responsibility.

CITIES OF REFUGE TYPICAL OF CHRIST

Text: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.—Heb. 6:18.

BY G. Q. COPLIN

I. INTRODUCTION. Six cities appointed for refuge in Israel. (See Num. 35:9-34.)

II. THE CITY OF REFUGE WAS A PROVISION OF MERCY FOR THOSE EXPOSED TO DEATH.
Jesus Christ is God's provision for the salvation of a lost, condemned world. (John 3:16.)

III. THESE CITIES WERE DISTRIBUTED SO AS TO BE IN REACH OF ALL.
Salvation is within reach of all men. (Tit. 2:11.)

IV. EACH CITY OF REFUGE WAS ON AN ELEVATION.
Jesus Christ is exalted both in person and office. (Hebrews 1.)

V. PLAIN ROADS LED TO THE CITY OF REFUGE; CROSS-ROADS HAD FINGER-BOARDS MARKED, "MIKLAT"—REFUGE.
Jesus says, "I am the way" (John 14:6). "The wayfaring men, though fools, shall not err therein" (Isa. 35:8).

VI. THE SLAYER MUST NOT FLEE TO ANY OTHER CITY FOR REFUGE.
"There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

VII. WHEN THE SLAYER REACHED THE CITY OF REFUGE, HE WAS SAFE FROM THE AVENGER OF BLOOD, PROVIDED THE KILLING WAS ACCIDENTAL.
"Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).

VIII. THE SLAYER WAS SAFE SO LONG AS HE REMAINED WITHIN THE CITY.
1. "By me if any man enter in, he shall be saved" (John 10:9).
2. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:6).

IX. THE NAMES GIVEN TO THE CITIES OF REFUGE SIGNIFY ATTRIBUTES OF JESUS CHRIST, AND WHAT WE POSSESS IN HIM.
1. Kedesh, meaning "holy."
2. Shechem, meaning "shoulder, or strength."
3. Hebron, meaning "fellowship, brotherhood."
4. Bezer, meaning "stronghold, safety."
5. Ramoth, meaning "exaltation."
6. Golan, meaning "joy."

GOD'S LOVE

Text: John 3:16

BY A. T. ROWE

I. GOD SO LOVED.
1. The motive here shown is *love*, only *love*.
No selfish purpose—"So loved."
2. The degree of love (read remainder of text).
a) "While we were yet sinners" (Rom. 5:8).
b) "Eye hath not seen," etc. (1 Cor. 2:9).

II. THE WORLD.
1. The peoples of all nations and kindreds and tongues, and in all times, past, present, future.
2. The *whole* world, not a select few conditioned on certain family lineage.

3. If *you* live in the world, he meant *you.*

III. He gave.
1. Did not offer for a price. "Freely ye have received, freely give." "Not of yourselves, it is the gift of God" (Eph. 2:8).
2. Without money or price. (Isa. 55:1.)
3. Wonderful invitation; take freely. (Rev. 22:17.)
4. *Still* given freely.

IV. His only son.
1. An awful price to pay.
2. Only possible remedy for sin.
3. Lifted the curse from man.
4. Set men free.
5. Oh, what a price! (Enlarge.)

V. Whosoever.
Universal, far-reaching. (Enlarge.)

VI. Not perish.
It not only destroys the elements of death from our souls, but also places in us the elements of life.

VII. Have everlasting life.
Wonderful transition from death—*eternal* death—to life—*everlasting* life.

Conclusion.
This is one of the most wonderful and most often quoted texts in the New Testament. Read it, study it, analyze it, meditate upon it, cherish it up in your heart. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

RESPONSIBILITY FOR ETERNAL DEATH

Text: Why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God.—Ezek. 18:31, 32.

BY A. F. GRAY

I. The fact of death. (An unpleasant, yet indisputable fact.)
1. Physical death.
a) The dread of the race.
b) Accompanied by pain and sorrow.
c) The fate of all.
2. Spiritual death.
a) A more dreadful fact.
b) Eternal separation.
c) Hopeless anguish.

II. Why men suffer eternal death.
1. It is not God's fault.

a) He does not will the death of any.
b) He desires that all be saved.
2. It is the inevitable consequence of sin.
a) The act of sin brings its own penalty—death.
b) No arbitrary penalty is needed.
(Ill.—The suicide dies at his own hand.)
3. Responsibility for sin rests on the will.
a) God said "choose."
b) We have chosen to be what we are.
4. In choosing we take the consequences.
a) Choosing sin is choosing death.
b) Choosing to continue in sin is choosing eternal death.
5. You must abide by your own choice.
Neither God, angels and saints, nor devils and wicked men can choose for you.

III. THE WAY OF LIFE.
1. You need not die, God wills that you live.
2. You must will to do, and do the things that bring life. "Turn yourselves, and live ye."

CONCLUSION.
Your eternal destiny is in your own hand. Will you die? or will you live?

HOW TO COME TO CHRIST

Text: Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

BY H. A. SHERWOOD

I. COME HUMBLY. (Jas. 4:6.)
1. Proud hearts must be humbled before they can receive the grace of God and measure to the Bible standard.
(Contrast the prayers of the Pharisee and the publican.)
2. Humility is a characteristic of the Christian life in all its stages. (Phil. 2:3.)

II. COME REPENTANT. (Acts 3:19.)
1. All need repentance. (Rom. 3:23.)
Simon the Pharisee needed repentance, as well as the sinful woman who washed the feet of Jesus with her tears. (Luke 7:36-50.)
2. True repentance includes a willingness to forsake all sin. (Isa. 55:7.)

III. COME CONFESSING. (1 John 1:9.)
1. Confess to God. (Psa. 32:5.)
2. Sometimes to man.
a) Case of Zacchæus.
b) Modern instances of confession and restitution.

IV. COME BELIEVING. (Matt. 21:22.)
One individual who had vainly sought three years for feeling, was at last sweetly saved by simple faith in the promise of God.
V. COME JUST AS YOU ARE. (Isa. 1:18.)
Charlotte Elliott was a moral young woman, yet her noted hymn, Just As I Am, is a description of how she came to the Lord.
VI. COME NOW. (Prov. 27:1.)
1. How Spurgeon was converted.
2. Other instances.
VII. ALL MAY COME. (Rev. 22:17.)

ARE THERE FEW THAT BE SAVED?

Text: Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—Matt. 7:14.

BY H. M. RIGGLE

INTRODUCTION.
1. This statement was made by Christ, and is true.
2. It contradicts
a) Much modern teaching.
b) Some surface appearances.
3. When we contemplate the destiny that lies at the end of the broad way and then that of the narrow way, it seems strange that so few choose life.
(NOTE: The purpose of this sermon is to point out some reasons why.)

I. THE DOOR OR GATE THROUGH WHICH EVERY ONE MUST PASS IN ORDER TO TRAVEL THE NARROW WAY OF LIFE IS "STRAIT."
1. Means difficult of entrance.
2. Comprehends
a) A deep and thorough repentance.
b) A genuine conversion.

II. THERE ARE SOME DIFFICULTIES ASSOCIATED WITH THE WAY OF LIFE.
1. It is the route of crucifixion and self-denial.
2. It is the route of complete surrender.
3. It is the unpopular way.
4. The multitudes are going the other way.
5. The emigration of the world is downward and hellward. Heaven is up grade, up stream.
6. It is the road of hardship and endurance. It means suffering.
7. It implies persecution.
8. It is the road that admits of no sin. It is the holiness route.

III. IT COSTS TOO MUCH FOR THE MASSES.
1. They will not pay the Bible price.
2. Salvation can not be obtained cheaper than Bible conditions.

IV. THERE ARE EASIER WAYS.
1. Men have invented hundreds of "easy ways" that are popular.
2. None of these will lead to heaven.
3. There is but "one true way."

A SPACE FOR REPENTANCE

Text: I gave her time that she should repent; and she willeth not to repent.—Rev. 2:21 (A. S. V.).

BY C. W. NAYLOR

I. GOD IS ANGRY WITH THE WICKED. (Psa. 7:11.)
1. They have broken his law.
2. They have disregarded his will.
3. They have closed their eyes and hearts.

II. GOD WILL NOT WITHHOLD HIS ANGER FOREVER.
1. Because he is just.
2. He must maintain his law.
3. He must fulfil his Word.

III. GOD'S GOODNESS LEADS HIM TO GRANT A SPACE FOR REPENTANCE. (Rom. 2:4.)
1. The sinner has no claim for mercy.
2. The sinner merits only justice.
3. God is under no obligation to the sinner.
4. The sinner is a criminal before his Judge.
5. The sinner can not plead innocence.
6. The sinner can not hide his guilt.
7. The Bible makes plain the penalty of sin.
8. Only God's goodness offers the sinner any hope.
9. Submission and obedience to God the only hope.

IV. THE SPACE FOR REPENTANCE IS LIMITED.
1. God offers mercy NOW.
2. He demands repentance NOW.
3. Refusal to repent *now* is sin.
4. Delay only increases sin.
5. God must limit sin.
6. His Spirit will not always strive. (Gen. 6:3.)
7. Mercy's door will be closed. (Luke 13:25.)
8. All hope will then be gone.

V. THE EFFECT OF REFUSAL TO REPENT.
1. It hardens the heart.
2. It makes future repentance less likely.
3. It increases guilt.
4. It grieves God and increases his anger.

VI. THE SPACE FOR REPENTANCE WILL SOON END.
1. No repentance after death.
2. For many it ends before death.
a) To those who sin against the Holy Spirit.
b) To those who lose the disposition to repent.
c) Some say no to the Spirit, and God accepts it as their final decision.
d) The Spirit leaves never to return.
3. Many have already settled their destiny.
4. If you say no to God today,
a) You may never again feel disposed to yield.
b) Death may cut you off.
c) God may never call again.

VII. GOD DEMANDS REPENTANCE OF *YOU* NOW. WILL YOU OBEY OR REBEL?

"Now is the accepted time." There is no promise for any time but now.

THE KNOWLEDGE OF SALVATION

Text: To give knowledge of salvation unto his people by the remission of their sins.—Luke 1:77.

BY G. Q. COPLIN

I. HOW OBTAINED.
1. By repentance. (Acts 2:38.)
2. By faith. (1 John 5:10.)

II. HOW COMMUNICATED.
1. By the Spirit. (Rom. 8:16; Gal. 4:6.)
2. Through the Word of God. (1 John 5:13.)

III. ITS NATURE.
1. We know that we have passed from death unto life. (1 John 3:14.)
2. We know he abideth in us. (1 John 3:24.)
3. We know that we dwell in him. (1 John 4:13.)
4. We know that we are of God. (1 John 5:19.)

IV. WHAT THE KNOWLEDGE OF SALVATION IMPARTS.
1. Gives peace and rest. (Rom. 5:1; Heb. 4:3.)
2. Gives joy. (Luke 10:20.)
3. Gives confidence. (1 John 2:28.)
4. Gives assurance. (1 John 3: 2.)

V. THE RESPONSIBILITY THAT IT ENTAILS.
1. Obedience to his commandments. (1 John 2:4; 1:6.)
2. Love to all mankind. (1 John 4:7.)
3. A holy life. (1 John 2:6.)

VI. WHAT THE KNOWLEDGE OF SALVATION LEADS TO.
1. Christlikeness. (1 John 3:2.)
2. Eternal life. (John 17:3.)

RECEIVING CHRIST

Text: He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—John 1:11, 12.

BY H. A. SHERWOOD

I. CHRIST'S REJECTION BY THE JEWS, WHO HAD BEEN HIGHLY FAVORED ABOVE ALL OTHER NATIONS.
   1. No room at the inn the night of his birth.
   2. Rejected at Nazareth, his home community.
   3. Rejected by the religious leaders of the people at Jerusalem.

   Some religious leaders today reject the teachings of Christ.

II. A FEW AMONG THE JEWS RECEIVED HIM.
   1. The humble fisherman.
   2. The humble home at Bethany.
   3. Mary Magdalene.
   4. The demoniac.
   5. The thief on the cross.
   6. Saul of Tarsus.

III. HE COMES BY HIS WORD AND HIS SPIRIT TO ALL THE WORLD SINCE HIS DEATH ON THE CROSS. (Rev. 3:20.)

IV. BIBLE SALVATION MEANS RECEIVING CHRIST. "AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD."
   1. Power to forsake sin. (John 8:36.)
   2. Power to do God's will. (Phil. 4:13.)
   3. Power to stand the tests of life. (Acts 20:24.)

V. THE DANGER OF REJECTING CHRIST.
   1. Calamities that came upon the Jews as a consequence of their rejecting Christ.
   2. (Mention some modern instances.)
   3. Possible loss for time and eternity.

VI. THE TIME TO RECEIVE CHRIST.
   1. The only safe time. (2 Cor. 6:2.)
   2. The danger of delay. (Heb. 3:7, 8.)

WHAT IS YOUR LIFE?

Text: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.—Jas. 4:14.

BY H. M. RIGGLE

INTRODUCTION.
   1. This is an important question.
   2. This is a personal question. "What is *your* life?"

3. There are two schools of science relative to the origin of life:
   a) That it is a spontaneous generation.
   b) That it is from a preexisting life.
      (1) Life an effect, a stream. It emanates from a fountain of life.
      (2) God is the spring or fountain of life.

I. WHAT LIFE IS NOT.
1. An idle dream. (It is a solemn reality.)
2. A mere playground.
3. A time for selfish gratification.
4. A time for mere temporal pursuits.
5. Our final destiny.

II. WHAT LIFE IS.
1. A small fragment of eternity.
2. A fleeting day.
3. A pilgrimage, a journey.
4. The most important period of our existence.
5. The result of our own choosing.
6. Just what we make it.
7. The time of probation.
8. The setting in motion of influences, good or bad, that will never die.
9. A failure or a success.
10. A field of opportunity, work, and development.
11. The last and only chance to be saved.
12. The dressing-room for eternity.

(NOTE.—I also use this outline for funeral occasions.)

THE THREEFOLD EFFECTS OF SIN

Text: Judg. 16:21

BY GEO. W. OLSON

I. THE BLINDING OF SIN.
1. By God of this world. (2 Cor. 4:4.)
   A small object such as a penny held close to eye will shut out sun.
2. Can not see the dangers that surround them.
   a) Death with its terrors. (Tourists in Alps were lost. Waited through the night. In the morning found themselves on the edge of a precipice.)
   b) The dreadful judgment awaiting the wicked.
   c) The punishment of hell.
3. Can not see wickedness of their own hearts and lives.
   a) They are ignoble. Content with the world; greedy; proud; rebellious.

b) They generally think themselves good and moral. No worse than others.

4. Can not see the beauty of spiritual things.
   a) God; his law; Jesus.
   b) Communion with God and his people.
   c) Joy, peace of soul, love of God, etc.
   d) Ornament of humility and grace.

II. THE BINDING OF SIN.

1. Bound by chains of evil habit.
   The longer continued the harder to break.
   (1) (Illustrate by binding with a thread.)
   (2) Blacksmith was told by tyrant to make a chain. Then to make it stronger. The tyrant then bound blacksmith with it. So the sinner forges the chain with which the devil binds.
2. Slavery of sin.
   a) Satan's slaves.
   b) No power in oneself to break away. Overmastered.

III. THE GRINDING OF SIN.

1. The labor is hard.
2. The labor is constant.
3. The labor is unthankful.
   (Tell story of boy and grindstone, and man with axe to grind.)
4. The wages is death. (Rom. 6:23.)

CONCLUSION.

Christ only can
   a) Open the eyes. (Acts 26:18; 2 Kings 6:17.)
   b) Unbind the fetters. (Acts 26:18; Col. 1:13.)
   c) Set the prisoner free.
   "Break the power of cancelled sin and set the prisoner free."

WHAT MORE CAN HE DO?

Text: What could have been done more to my vineyard, that I have not done in it? (Read Isa. 5:1-4.)

BY C. W. NAYLOR

I. GOD IS LIMITED.

He can not do what he can not wisely do.
   a) Can not save against man's will.
   b) Can save only according to just principles.
   c) Can not use force, only persuasion.

II. GOD DOES ALL HE CAN

1. To restrain men from sinning.
   a) Gives them reason, judgment, conscience.
   b) Warns them.

c) Reasons with them.
d) Reproves them.
e) Threatens them.
f) Entreats them.
g) Shows his great love for them.
h) Sends chastisements and judgments on them.

2. To save men.
a) Gave his Son to die for them.
b) Sends his Spirit to strive with them.
c) Sends ministers to preach to them.
d) Has given the Bible to them.
e) Offers heaven to entice them.
f) Shows examples of his saving grace.
g) Bears long with their sins.
h) Gives many promises of mercy.
i) Requires only what is necessary.
j) Commands them to be saved.
k) Offers to help them to obey.

III. SINNER WILL NOT LET GOD SAVE HIM.
1. God has all power, but the sinner will not let him use it.
2. He offers mercy—sinner rejects it.
3. The sinner's will is the only barrier, but it renders God powerless.

IV. WHAT MORE CAN HE DO?
1. He asks the question.
2. He demands the answer.
3. If you are lost, who will be responsible?

V. GOD HAS DONE SO MUCH—WHAT HAVE YOU DONE? WHAT WILL YOU DO?

NEGLECT

Text: Heb. 2:3

BY I. S. MC COY

I. THERE CAN BE NO NEGLECT WITHOUT A CORRESPONDING DEGREE OF LOSS.
1. Neglect of a farm.
2. Neglect of business.
3. Neglect of the body.
4. Neglect of the mind.
5. Neglect of the soul.

II. NEGLECT IS MORE DANGEROUS AND MORE TO BE FEARED THAN REFUSAL, BECAUSE MORE DECEPTIVE.
1. In neglect the mind and will are passive.
In refusing the mind and will are active.
2. The motive is generally good in neglect.
In refusing, the motive is generally bad.

III. Some of the present losses that may be incurred through neglect.
1. Time and opportunity. (Matt. 25:10.)
2. Deciding power. (Luke 9:59, 60.)
3. Interest. (Eph. 4:19.)
4. Desire.

IV. Some striking examples of neglect.
1. Felix, waiting for a "more convenient season."
2. King Agrippa, "almost persuaded."

V. The future effects of neglect.
1. Dying in sin. (See Job 33. Comment.)
2. Meeting sins at God's final Judgment. (Comment.)
3. Suffering for sins in a devils' hell to all eternity.

VI. Decide now.
1. Now is God's time.
2. Here is God's place.
3. This is God's way.

THE GOSPEL CALL

Text: Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.—Eph. 5:14.

BY MABEL HALE

I. The call.
Awake.
a) It is first of all an alarm. There is danger or strong necessity or else such an alarm would not sound.
b) It is a call to action. It is not enough that one should rouse from his sleep, he must act.

II. The one called.
Thou that sleepest.
a) The one in danger is unable to realize his position.
b) He will be unable to help his condition unless roused.
c) This sleep is the sleep of sin, and the call is to righteousness.

III. The message.
Arise from the dead, and Christ shall give thee light.
a) Arise from your sinful condition.
He who lives in sin is described as dead. "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1).
b) Shake off the shackles that bind to the old life. Free yourself from the stupor of your deep sleep. Get yourself in condition to appreciate your danger.
c) The light will not come without effort on your part. It is a free gospel, but free to those who ask for it.
d) Christ shall give thee light. He alone is the source of spiritual light and understanding. Only as you

see him can you know and comprehend the things of God.

e) The light of God is salvation from sin; forgiveness, righteousness, purity.

IV. (AN EXHORTATION TO REPENTANCE AND EAGER, SINCERE SEEKING AFTER GOD.)

The hope of the gospel is held out only to those who will hear the call. It is the Spirit of God who brings it home to the heart.

To resist it is to resist God.

FUTURE REWARDS

Texts: Rev. 22:12, Rom. 2:6-11

BY C. W. NAYLOR

I. REWARD OF THE RIGHTEOUS.

1. It will be enjoyed in heaven. (Matt. 5:12.)
2. It consists of
   a) Being with Christ in heaven. (John 12:26; 14:3.)
   b) Being like him
      (1) In soul. (1 John 3:2.)
      (2) In body. (Phil. 3:21.)
   c) The absence of all evil. (Rev. 21:4, 27.)
   d) The presence of all good. (Psa. 16:11.)
   e) Receiving a definite reward. (Matt. 25:34; 1 Pet. 1:3, 4.)
   f) Sitting with Christ on his throne. (Rev. 3:21.)
   g) Partaking of Christ's joy. (Matt. 25:21.)
   h) Eternal life. (Mark 10:30.)
   i) Being with all the redeemed forever.

II. REWARD OF THE WICKED.

1. It will be endured in hell. (Matt. 18:9.)
2. It consists of
   a) Separation from God. (2 Thess. 1:9.)
   b) Separation from all holy creatures.
   c) Separation from all the things they enjoyed on earth.
   d) Being shut out of heaven. (John 8:21.)
   e) Actual torment.
      (1) Realization of what has been lost.
      (2) Loss can not be retrieved.
      (3) Memory of past misdeeds.
      (4) Memory of lost opportunities.
      (5) Torments of conscience—remorse.
      (6) Sense of God's just condemnation. (John 3:36.)
      (7) Ungratified desires, unsatisfied longings.
   f) This state eternally. (Matt. 25:46; 2 Thess. 1:9.)

III. OUR FUTURE REWARD IS THE RESULT OF OUR OWN CHOICE. (Deut. 30:15, 19.)

WHAT WILL YOU DO WITH JESUS?

Text: Matt. 27:22

BY I. S. MC COY

I. A MOCK TRIAL:
   A humiliated, careworn, tired, forsaken, despised Savior, blindfolded, smitten, and spit upon.
   Pilate confused, troubled, asks the great question for every guilty sinner.

II. NO ONE CAN TAKE A NEUTRAL POSITION, ALL MUST HAVE SOMETHING TO DO WITH JESUS.
   1. He is God's appointed Savior.
   2. He is God's appointed Judge.
   3. He is revealed in the gospel.
   4. He is preached.
   5. You MUST make some disposition of him; he is on your hands.
   6. What will YOU do with him?

III. AS SAVIOR AND JUDGE, HE IS VITALLY ASSOCIATED WITH TWO IMPORTANT DAYS AND TWO WORLDS.
   1. This present world.
      a) He is now associated with the "gospel day," it is the God-appointed day of salvation.
      b) The day of mercy and grace.
      c) A day when Jesus sits at God's right hand pleading your case.
      d) An accepted time.
      e) A day when the Holy Spirit is in the world as God's Chief of Police, his arresting officer.
   2. The world to come.
      a) The world's trial-day.
      b) A day when heaven's court will be in session.
         (1) His work and office is to
            (a) Convince you of sin, of righteousness, and coming judgment.
            (b) Point you to the violated law.
            (c) Advise you to come to terms of agreement with Him.
            (d) Offer to engage Jesus to plead your case for you.
            (e) Offer to plead the mercy of the court.
         (2) If you submit, the result will be
            (a) Your sins will be blotted out.
            (b) Heaven's docket will be cleared.
            (c) Your name will be recorded in the Lamb's book of life.
            (d) You will rejoice.
            (e) Angels will rejoice.
            (f) Saints will rejoice.

(3) If you refuse, and rebel,
(a) You will be bound over to the "judgment of the great day."
(b) Jesus will be your Judge and Disposer.
(c) Trembling, guilty, lost, you shall unwillingly come into His presence.
(d) You will be found guilty.
(e) You will then "go away" to weep and wail, to lament forever the slighted mercies, the lost opportunity.
(f) Mercy's door will be forever closed.
No Savior.
No heaven.
No hope.

IV. ACCEPT HIM NOW.
Come now.
Repent now.

PITCHING TOWARD SODOM

Text: Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly.—Gen. 13:12, 13.

BY MABEL HALE

INTRODUCTION.
1. (Tell the story of the separation of Lot and Abram.)
2. (Describe the people of Sodom in their wickedness.)
3. Sodom has been used as a symbol of unrighteousness.

I. LOT'S CHARACTER AND CHOICE.
1. Lot was a lover of righteousness, and had reverence and respect for God.
2. Lot went *with* Abram; but we have no account of a personal revelation to Lot himself.
3. He chose the plains of the Jordan (because they were well-watered and grassy) in spite of the fact that his association would have to be with the notoriously wicked men of Sodom.
4. He was able, in spite of his environment, to keep a reputation for honor and respectability.

II. LOT'S LOSSES.
1. He lost the association and uplifting influence of Abram.
2. He saw his family take the ways of the Sodomites.
3. He lost all his possessions and most of his family in the destruction.

III. APPLICATION TO THE PRESENT GENERATION.
1. (Describe the wickedness and vanity of modern Sodom,

possibly naming some of the more prominent sins and follies.)

2. (Show that every individual among us has the privilege of choice between the "hills of Zion" and the "plains of Sodom.")
3. Every one who becomes at last a Sodomite began by "pitching his tent" in that direction.
4. (Illustrate how the path of evil leads always down, and the danger in giving way to questionable things.)
5. (Show the danger of the children when parents let down their ideals before them.)

IV. (AN EARNEST EXHORTATION TO A LIFE OF GODLINESS AND PURITY.)

WHAT DOTH THE LORD REQUIRE?

Text: Mic. 6:6-8

BY J. GRANT ANDERSON

INTRODUCTION.

1. How much can I be wrong and yet be safe?
2. What will be the basis of percentage for passing on the judgment-day?
   Belshazzar was weighed and found wanting. (Dan. 5:1-27.)
3. How much wanting? (Jas. 1:1-4.)

EXAMPLES FROM THE WORD OF GOD

1. A lawyer.
   a) A scribe who was supposed to sit in Moses' seat interpreting the law.
   b) Was discrete; had the theory, and Jesus said he was "not far off" from the kingdom—yet was lost.
2. A governor.
   a) Felix. (Acts 24:25-27.)
      (1) Home was in Cæsarea, where Cornelius lived.
      (2) Was not clear in his marriage relations.
      (3) Paul reasoned with him, and pointed out the awful effects of his sins.
      (4) He trembled, yet was lost.
   b) Pilate. (John 18:37—19:22.)
      (1) Scourged Christ, yet Christ opened not his mouth. (See 1 Tim. 6:13.)
      (2) Heard all evidence at the trial of Christ, and said, "I find no fault in the man."
      (3) Had not enough courage to stand by his honest convictions, and in seeking to save his life, lost it; for history states that he was soon banished to Gaul, and that he met his death in A. D. 41, and was lost.
3. A king: Agrippa II. (Acts 26:28.)

a) Gave Paul a chance to defend his actions in answer to charges brought by the Jews.
b) Paul's argument was so convincing that he said, "Almost thou persuadest me to be a Christian." Almost saved, yet lost.

4. A soldier: Centurion. (Luke 23:47.)
   a) A commander of one hundred men.
   b) Stood at the foot of the cross when Christ was crucified; saw the lightning and heard the thunderings. Was convinced a mistake had been made, and glorified God and said, "Certainly this was a righteous man." Yet he was lost.
5. A rich young man. (Matt. 19:16-22.)
   a) Was well brought up.
   b) Had kept all the commandments.
   c) Came to Christ for further instruction.
   d) Lacked only one thing—yet was lost.
6. A sorcerer: Simon. (Acts 8:9-23.)
   a) Lived in the city of Samaria.
   b) Professed under Philip's preaching.
   c) Was baptized with the rest.
   d) Revealed his true character to Peter and was renounced, and was lost.
7. A minister: Judas. (Luke 6:1-16.)
   a) Had been saved. (Acts 1:25.)
   b) Was with the Master.
   c) Was overcome by Satan and lost.
8. A husband and wife: Ananias and Sapphira. (Acts 5: 1-13.)
   a) Undertook to deceive the church.
   b) Were caught and both died and were lost.
   c) (Fear fell upon all, and from that day on people were afraid to profess without salvation.)
9. Friends. (Matt. 22:11-13.)
   a) Knew requirements but neglected to put on the wedding-robe.
   b) Was questioned by the Master, and found wanting.
   c) Was bound hand and foot and cast out into the dungeon of eternity.

Note.—Those persons who were only ten feet away from the ark in Noah's time were as thoroughly drowned as those who were ten miles away.

Moody said, "To be almost saved means to be wholly lost."

WEIGHTIER MATTERS

Text: Ye . . . have omitted the weightier matters.—Matt. 23:23.

BY I. S. MC COY

I. WHAT ARE THE "WEIGHTIER MATTERS"?
   1. A soul to save.
      a) A soul that can never die.
      b) The indestructible part of our being.
      c) That which leaves our body at death.
      d) Called the "inner man."
      e) Called our "heart"
      f) That which will be re-united to our resurrected bodies at the "last day."
   2. A hell to escape.
      a) The wicked shall be turned into hell with all the nations that forget God.
      b) Jesus said, "How shall ye escape the damnation of hell?"
      c) Made for the devil and his angels.
      d) Called a place of outer darkness.
      e) Where the wicked will weep and wail.
      f) Where man will suffer for his own sin and willing separation from God during this life.
   3. A heaven to gain.
      a) It is a prepared place (John 14) for prepared people.
      b) It is an inheritance reserved, for those who are kept by the power of God.
      c) It is the place of God's throne.
      d) It is the home of angels.
      e) It is where Jesus went on leaving this world.
      f) It is and always will be a sinless place.
      g) The righteous will enter it after the judgment.
      h) It is morally necessary to the plan of salvation.

II. HOW TO GAIN HEAVEN AND ESCAPE HELL.
   1. Become heavenly by being saved from sin.
   2. By having your name written in heaven now.
   3. By increasing in the things of God.
   4. By death and resurrection.

THE SEAL OF TRUE GODLINESS

Text: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matt. 7:21.

BY MABEL HALE

INTRODUCTION.

1. (Describe the scene when this text was spoken, the motive

of Christ in speaking just as he did. He spoke to a people who supposed themselves to be true followers of God. Show how they had signally failed.)

I. The nature of true godliness, which is the foundation of true worship.
   1. Godliness is reverence for God and his laws; piety; devotion; righteousness.
   2. It is not merely a lip service or pretense, but a hearty doing of the will of God.
   3. It is more than morality or natural goodness, being the result of a condition of heart brought about through submission to God.

II. How godliness is obtained.
   1. By forsaking of all ungodliness.
   2. By repentance, and faith in God.
   3. Through the experience of the new birth.

III. Godliness is retained by obedience to the laws of God, and submission to his will.

IV. The foolishness of hypocrisy.
   1. A hypocritical service to God can not satisfy the heart of the worshiper nor demands of society, nor can it be acceptable to God. It is wasted time and wasted effort.
   2. The one insincere in his service to God lacks both confidence in God and in himself.

V. (An earnest exhortation to sincerity of heart and purity of service to God.)
   1. Godliness is a gift of God to be had by every sincere person.
   2. Godliness only will be acceptable in the kingdom of heaven.

REPENTANCE

Text: 2 Pet. 3:9

BY I. S. McCOY

I. My reasons for preaching it.
   1. The Old Testament prophets preached it. Jonah to the Ninevites.
   2. John Baptist preached it.
   3. Jesus' ministry opened with it.
   4. First disciples preached it.
   5. Angels in heaven rejoice when sinners repent.
   6. Lost souls in hell are concerned for their friends on earth that they might repent. (Luke 16.)

II. It is unnatural to repent; therefore it is
   1. Commanded. (Acts 17:30.)
   2. Contained in warnings: "Except ye repent, ye shall all likewise perish."

3. Called unto.—Jesus called sinners to repentance.
4. Led to—the goodness of God leads to repentance.
   Note.—That which it is natural for us to do we naturally do without command or warning; but God, because of his interest in us, and knowing that, left to ourselves, we should not repent, comes to us through every medium known to his divine goodness.

III. REPENTANCE MUST BE VOLUNTARY, WITH FULL CONSENT OF BOTH THE MIND AND WILL.
   Repentance pre-supposes love, worship, service, and obedience to God, all of which, to be pleasurable to Him and us, must be voluntary.
   (Illustrate by obedient and disobedient children, servants, etc.)

IV. IT IS IMPOSSIBLE TO ENTER INTO A SCRIPTURAL REPENTANCE WITHOUT A KNOWLEDGE OF BOTH THE GOODNESS AND SEVERITY OF GOD.
1. The unrepentant sinner would not turn from sin if he believed God was only good.
2. The sinner would not repent if his highest idea of God was of One severe without goodness.
3. A knowledge of God's severity produces fear both of and for him.
4. A knowledge of His goodness creates love for him, and
5. By the double knowledge real repentance becomes both possible and effectual.

V. SOME REASONS WHY YOU SHOULD REPENT NOW.
1. You will have more to repent of some other time.
2. Your heart is getting harder; sin is hardening.
3. The "great gulf" between your soul and its God is getting wider.
4. Because you intend to some time.
5. Because "God is not willing that any should perish."
6. Jesus is not willing, he died for you.
7. Angels are not willing, they wait to make heaven ring with rejoicings at your repentance.
8. Saints are not willing, they are praying for you.
9. Damned souls in hell don't want you there. They would send some one from the dead that you might repent.

AN OPEN DOOR

Text: Deut. 30:19

BY J. GRANT ANDERSON

I. EDEN: PARADISE LOST. (Gen. 3:22-24.)
1. God warned our first parents faithfully.
2. God came to their rescue quickly.

3. They committed only one sin—disobedience.
4. God drove them out and closed the gate.
5. It was reasonable that they could not reenter.
6. That door was never reopened to man.

II. THE ARK. (Gen. 7:1-16.)
1. Describe moral conditions of Noah's time.
2. God warned them for more than one hundred years.
3. Came to their rescue quickly—by Noah.
4. They were lost because of one sin—neglect.
5. God closed the door of the ark.
6. It was reasonable that God control the door.
7. When God closed the door that day, the fate of the antediluvian world was sealed.

III. A DOOR STANDS OPEN TODAY.
1. Christ is the door of the church. (John 10:9.)
2. This door has stood ajar for two thousand years.
3. Christ came to the world's rescue.
4. No man can open or shut the door. (Rev. 3:8.)
5. Thus is fulfilled prophecy. (Luke 1:73.)
6. God has faithfully warned mankind.
7. Door may close unexpectedly. (Matt. 25:10.)
8. Church has protection. (Jas. 5:9.)
9. One sin will keep you out. (John 10:1.)

IV. A DOOR MAN CAN OPEN. (Rev. 3:20.)
1. Man is a free agent.
2. Can open or shut his heart against God.
3. God has faithfully warned man. (John 12:48.)
4. Christ gave man an example in Gethsemane.
5. Results of not opening quickly. (S. of Sol. 5:2-7.)
6. Possibilities of neglect. (Prov. 1:20-28.)

(Note.—If it is not right for God to compel man to accept Christ on earth, it would not be right for God to force him into the company of the pure and blessed in that land beyond the sky.)

(Poem: "I will open my heart's door gladly, and crown him there today," etc.)

V. OUR ETERNAL HOME.
1. Heaven will be the home of the pure forever.
2. If sin could enter within those gates, there would have to be a cemetery, for the wages of sin is death.
3. There will be no sick, hence no need of doctors.
4. There will be no parting, nor will love grow cold.
5. As immortal athletes, unencumbered and unconquerable, we shall run and not be weary, we shall walk and not faint.

OUR INHERITANCE

Text: Rom. 8:32

BY I. S. MC COY

INTRODUCTION.

1. Words, whether large or small, mean much or little to us in proportion to the greatness or smallness of the subjects with which they are associated.
2. The Bible is a medium of communication from God to man by which our inheritance is revealed, and the difference between us here and the heathen today is just the difference between a man with the Bible and a man without it.
3. Let us consider this word inheritance as it stands in relation between us and the Bible.

I. WHAT WE CAN HAVE.

1. The forgiveness of our sins. (Acts 13:38.)
2. The knowledge of our acceptance with the Lord. (Isa. 32:17.)
3. Abundance of grace and the gift of righteousness. (Rom. 5:17.)
4. Power over sin and the devil. (Rom. 6:14.)
5. An unspeakable joy. (1 Pet. 1:8.)
6. Peace that "passeth understanding." (Phil. 4:7.)

II. WHAT WE CAN BE.

1. A "profitable servant." (Matt. 25:14-30.)
2. A good example for others.
3. An influence for good. (Jesus was; and the early Christians were.)
4. Happy.
5. Contented with our lot. (Godliness with contentment is great gain.)
6. Satisfied.
7. Safe. (Whether we live or die, we are the Lord's. [Rom. 14:8.])

III. WHAT WE CAN DO.

1. Widen the field of God's operations in the world.
2. Keep out of the way of sinners.
3. Satisfy God's creative claims.
4. Satisfy Christ's redemptive claims.
5. Seek our brother's welfare.

IV. THE RESULT WHEN WE COME TO DIE.

1. "O death, where is thy sting." . . .
2. At the judgment: "Come ye blessed of my Father" . . .
3. Ten million times ten million years from tonight in eternity. (Rev. 22:1-6.)

THREE GREATEST EVENTS IN HUMAN HISTORY

Sinai—Calvary—Pentecost

BY J. GRANT ANDERSON

I. SINAI.
1. Man had no written law of God before Sinai.
2. Humanity led by revelation and intuition.
3. World needed a written law.
4. God on Sinai gave the law to the Jews.
5. Jehovah was dealing with one race—the Jews.
6. Revealed himself amid lightnings and mighty thunderings.
7. Approached as near mankind as possible and they live.
8. The law was a "school-master," pointing to Christ. God had been dealing with mankind.

II. CALVARY.
1. Darkest day in human history.
2. Sins of guilty world laid on Christ.
3. Nature hid her face for three hours.
4. At Golgotha an angry mob clamored for the death of the world's best friend.
5. End of the ceremonial and sacrificial law.
6. Ordinances imposed by Moses annulled.
7. End of the Jewish Sabbath (Saturday).
8. Abrogation of Jewish system; beginning of gospel day. Christ had been dealing with mankind.

III. PENTECOST. (Acts 2:1-8.)
1. Pentecost was celebrated fifty days after the Passover. Pentecost means fifty.
2. Inauguration of the Holy Ghost into a new office.
3. First milestone in the organization of a new church.
4. Dedication day of the church of God—a church for all nations.
5. Three thousand became members of the church of God. (Acts 2:41; John 10:9; Acts 2:47.)
6. Unity of believers effected—all of one heart.
7. The Holy Ghost appeared suddenly—a pattern for all time.
8. All believers were filled with that sanctifying power, which also is a pattern for all time.
9. Holy Ghost appeared as tongue of fire.
   a) Came in fulfilment of prophecy. (Matt. 3:10-12.)
   b) God is a consuming fire. (Ex. 3:3; Dan. 3:13-25; Acts 2:1-8.)
10. At Pentecost men spake with tongues and proclaimed to all the world the establishment of this new church, which was to be a home for all people, regardless of race, color, or time.
11. The church needs a fire-baptized ministry who will preach a full gospel, which in turn will produce a fire-baptized

laity, who in turn will feel their responsibility of leading men to Christ.

12. The Holy Ghost says, "Today if ye will hear his voice, harden not your hearts."
13. This dispensation is the last.

YE MUST BE BORN AGAIN

Text: Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God.—John 3:3.

BY MABEL HALE

INTRODUCTION.

Review the circumstances in which this text was spoken:

a) Nicodemus a ruler of the Jews, and a Pharisee.
b) Jesus' ministry just begun.
c) The evident astonishment and mystification of Nicodemus and his inability to understand Christ's teaching, though he was a ruler.

I. THE NEW BIRTH.

1. Birth, a coming into life.
2. This birth was to be from above, or of the Spirit.
3. It is then a coming into spiritual life, a thing not comprehended in the Jewish teaching.
   a) It is not of works, but of the Spirit.
   b) It is analogous to fleshly birth.

II. CHARACTERISTICS OF THE NEW BIRTH.

1. It is not the result of growth.
   It is impossible to grow into a higher order.
   (1) The thistle does not grow into a rose-bush, nor the beetle into a bird.
   (2) Neither does a sinner grow to be a saint.
2. It is not the reward of works.
   a) When we have done our best we have only done our duty.
   b) A lifetime of uprightness would not wipe out the guilt of murder.
   c) Our self-efforts do not change the fact that Christ has been rejected.
3. The new birth can be nothing less than a touch from above.
   The seed of spiritual life must be planted, else it can not grow.
   Examples: A small, growing vegetable. It grows from the soil, draws strength from the air and the falling rain; but a seed had to be planted, and its life was in that seed. That life reaches down into the garden plot and draws support from there, to be sure; but the life came from

the seed. So spiritual life must begin in the seed from above.

4. The new birth gives life.

Example: Here are two roses which from a distance look much alike. The first is one plucked from the bush, the other is made of wax, the perfection of art. One has life, the other, though beautiful to look upon, is only wax, the work of man. Nothing that man can do will put life into the wax rose.

So only a touch from above can give spiritual life to man. No matter how beautiful and exemplary the life may be, if there has not been a touch from above it is not spiritual life, is not in the true sense Christian.

III. MAN'S HELPLESSNESS.

1. Heaven's doors open only to those who are born again.
2. Man, unable to bring himself into the new birth, is at the mercy of Christ's redeeming grace.

This is the only door to acceptance with God.

IV. (AN EARNEST EXHORTATION TO COME TO CHRIST FOR THE DIVINE TOUCH, AND ENTREATY TO SELF-EXAMINATION LEST WHAT THE SOUL CLAIMS IS COUNTERFEIT.)

Where the new birth is there is life.

PASTORAL

SOUL-BURDEN

Text: Isa. 66:8

BY R. A. REARDON

INTRODUCTION.

1. Analogy between a woman and the church.
2. Her shame of spiritual barrenness.
3. The joy of motherhood.

I. WHAT IS SOUL-BURDEN?

1. Deep concern for the welfare of others, God's cause, or oneself.
2. Accompanied by fear, anxiety, and deep solicitude.
3. Examples.
   a) Jeremiah. (Jer. 9:1, 2.)
   b) Jesus. (Luke 13:34 and 22:39-44.)
   c) Paul. (Rom. 9:1-3; Gal. 4:19.)

II. WHAT PRODUCES IT?

1. The Holy Spirit.
2. Knowledge of others' danger.
3. Love for the lost.

III. The object of it.
1. To make us conscious of God's working.
2. To help us work and pray successfully.

IV. How it operates.
1. Brings the soul in solemn touch with God.
2. Puts us in fellowship with the sinner's condition.
3. Leads us to prayer and intercession.
4. Brings a weight and sometimes depression.
5. Leaves as we work under it.

V. Who have it?
1. Those in vital touch with God.
2. Young converts, who often mistake it for condemnation.
3. Not the careless, prayerless, and ease-loving.

VI. Signs of it.
1. More prevailing, heart-felt prayer.
2. Stronger and more definite conviction of duty.
3. Great desire to lead others to Christ.

VII. How to act under it.
1. Pray till the cause of the burden is clear.
2. Work under it according to the Spirit's guidance.
3. Beware of quenching the Spirit.

VIII. The results of it.
1. Souls are born into the kingdom.
2. The spiritual atmosphere clears up.
3. Those who have travailed rejoice.

SPIRITUAL ARDOR

Text: My soul followeth hard after thee: thy right hand upholdeth me.—Psa. 63:8.

BY H. M. RIGGLE

(Note: Ardor means warmth of affection, earnest desire, zeal.)

I. What is implied in, "my soul followeth . . . after thee [God]."
1. Dissatisfaction with the world and its fascinations.
   a) Have proved its emptiness.
   b) Found it to be a broken cistern.
   c) Have renounced the world, its pleasures, honors, and friendship.
2. Experimental acquaintance with God.
   a) Have sought and found him.
   b) His grace and love are enjoyed in the soul.
   c) Realize the blessedness of divine acceptance, favor, and relationship.
   d) He is our portion.
3. A lively exercise in spiritual things.

a) Seek to increase in knowledge and grace.
b) Endeavor to trust him more fully.
c) Endeavor to love him more intensely.
d) Endeavor to delight in him more and more.

II. THE SECRET OF VICTORY AND SUCCESS—"MY SOUL FOLLOWETH *HARD.*"
1. Complete abandonment to God.
2. Complete alienation from sin and the world.
3. Complete yielding of our heart's affections.
4. Whole-hearted, warm-hearted service.
5. Intense longing for spiritual things, like a thirsty man for water.
6. Fervent prayer and communion.
7. Meditation upon God and heavenly things until enraptured.
8. Inward longing to see Him as He is.

III. THE VISIBLE EVIDENCES OF SUCH AN EXPERIENCE.
1. A readiness to every good work.
2. Delight in spiritual devotion and worship.
3. It is no burden to perform Christian duties.
4. A practical life.

IV. THE ADVANTAGES OF SUCH AN EXPERIENCE AND LIFE.
1. Our experience is daily enriched.
2. Preservation from evil and dangers.
3. Usefulness in God's service.
4. Will ripen us for glory.

GOD'S PRESENCE IN THE COMMONPLACE

Text: Gen. 28:16

BY GEO. W. OLSON

INTRODUCTION. A PICTURE.
1. The traveler.
a) Soil-stained
b) Footsore
c) Weary
d) Unconscious of God's presence.
2. The place.
a) A place of darkness.
b) A place of hardship.
c) A place of loneliness.
3. The dream.
a) Ladder connecting earth with heaven.
b) Angels ascending and descending.
c) The Lord stood above it.
d) (Joseph was a dreamer. Raphael said, "I see visions and dream dreams, then I paint those visions and dreams.")

I. GLORY IN THE COMMONPLACE.

1. The commonplace hallowed by the Savior's life.
   a) By Christ's birth.
   b) By Christ's words.
      Parable of Leaven, Sheep, Coin, Vine, etc.
   c) By Christ's work.
      Carpenter, toiling hands. Feet-washing.
2. Labor a blessing.
   Not under the curse.
      Illustrations
         (a) Murillo's picture "Miracle of San Diego." Kitchen of a convent with angels doing the work.
         (b) Poems: Van Dyke's "This is the Gospel of Labor," and "Every Mason in the Quarry."
3. The every-day of life.
   a) The beauty of many fine pictures in combining homely scenes with the pageantry of the skies. E. g., Millets "The Angelus." "Every bush is afire with God"—Browning.
   b) (Christianity is heaven in the daily life. "Immanuel—"God with us."
      Poems: "The Heavens Are Glassed in Merrimac," "Let Me Look Where'er I Will," etc.

II. God's presence transforms life—house of God.
1. Life of ceaseless worship.
2. Life becomes a romance—no littleness in it.
3. Secret of
   a) Joy. (Psa. 16:11.)
   b) Guidance. (Psa. 73:24.)
   c) Rest. (Ex. 33:14.)
   d) Protection. (Psa. 31:20.)
   e) Power. (Matt. 28:18, 20.)
   f) Victory. (Josh. 3:10.)
   g) Holiness. (Isa. 35:8.)
   "Nearer to us than breathing, closer than hands and feet," "I know not where his isles may lift," etc.

III. Christ the ladder connecting earth with heaven.
1. Divinity and humanity united.
2. He becomes the Gate of Heaven.
   "Nearer my God to Thee."

SOME FEATURES OF A GENUINE REVIVAL

Text: Luke 3:15-17

BY H. A. SHERWOOD

I. An interest on the part of the people.
1. There are times when communities as well as individuals are ripe for the gospel harvest.
2. Paul was permitted to preach in certain localities and for-

bidden to preach in other sections.

II. A SPIRIT OF EXPECTATION.
1. On the part of the minister.
2. On the part of the people.
An invalid prayed with expectation for years and a revival broke out which resulted in the salvation of fifty souls. Every one of these had been on her prayer-list.

III. A SPIRIT OF THOUGHTFULNESS.
Frivolity or lightness in either the pulpit or pew not conducive to a revival spirit.

IV. THE HEARTS OF THE PEOPLE WERE STIRRED—NOT MERELY THEIR INTELLECTS.

V. HOLY GHOST PREACHING.
1. Pungent conviction.
2. Genuine conversions.
3. Bible standard of holiness.

VI. SPIRIT OF TRUE HUMILITY.
"The voice of one crying in the wilderness."

VII. MAGNIFYING CHRIST.
1. He is greater than all preachers.
2. Larger than all our plans.
3. More powerful than all obstacles.

VIII. RESULTS OF A TRUE REVIVAL.
1. Purging process. (1 Pet. 4:17.)
2. Gathering of God's people.
a) Sound in doctrine.
b) Clear in experience.
c) Exemplary in their lives.

THE UNIVERSAL RELIGION

Text: Luke 2:7-11, 13, 14

BY F. G. SMITH

Universality of Christianity declared. (Matt. 24:14; 28:19, 20.)

I. ESSENTIALS OF A UNIVERSAL RELIGION.
1. The unity of the race.
a) Admitted by Prof. Owen, Cuvier, Max Muller, Darwin, James McIntosh, Locke, Humbolt, Chas. Bell, Prof. Buckland, Bunsen, Lord Brougham, et al.
b) Bible statement—from one pair. (Acts 17:24-27.)
c) Christianity unique in this teaching. (Rom. 10:12; Col. 3:11; Gal. 3:28.)
2. A universal need.
a) Sin universally acknowledged.
b) Bible statements: 1 Kings 8:46; Rom. 3:9, 23; Gal. 3:22.

II. Other religions compared.

No other religion is the true one because they are not adapted to the universal need.

BRAHMANISM.—Local—founded on caste distinctions. Pantheistic—everything is God, thus admitting his unity but denying his character and personality, without which there is no fundamental distinction between morality and immorality. Denies the fatherhood of God and the brotherhood of man, thus destroying the unity, liberty, and equality of the race before God and the law, and the hope of indefinite progress.

BUDDHISM.—The *Ideal Man* is a distinguished ascetic—becoming his own savior by subduing his appetites, passions, and desires—contentment. By self-control he will, through successive transmigrations, finally attain to NIRVANA —*cease to be.* Force is eternal—no God the Creator and Father, no loving Jesus to redeem. A negative religion supplying no positive need—the gospel of pessimism, making nothing of this world and the relations of life, with no happy goal but *extinction of personal being*—SUICIDE.

CONFUCIANISM.—Society the one great *reality*—the remedy for its disorders is "the wisdom of the past"—therefore education, law, customs, institutions, and ritual are emphasized—sound education and right example insure future well-being of society. Result—law-abiding people with *low* aims, no progress, a one-sided religion possessing no spiritual power. Confucius was only a historian, teacher or scribe, but no prophet—mankind needs both human and divine instruction.

MOHAMMEDANISM.—God is ONE and Sovereign—man's duty is to bow to his supreme will—no incarnation and no atonement to bring man into filial relationship with God—man only the servant or slave of God, not the son and heir. It is fatalistic, for man is governed by unchangeable decrees. It gives an imperfect conception of God and an unworthy conception of man, especially of woman. RESULT—degradation of family and social life. It destroys idolatry and elevates from lowest savage state, but, fettering by its fundamental creed, leads to intellectual and moral stagnation.

III. Why bible religion was first limited to Abraham's seed.

1. Because of universal idolatry elsewhere.
2. In order to train and discipline a people for the coming of the Christ.

IV. God's plan always universal in purpose and intent.

1. Heathen deities usually local or tribal; e. g.

Baal of the Phœnicians, Astarte of the Sidonians, And Dagon of the Philistines.

2. Jehovah is no local God.
   a) He is "the God of the spirits of all flesh." (Num. 16:22.)
   b) Father of all and all men brethren. (Mal. 2:10.)
   c) He loves all and embraces all in his redemptive plan. (John 3:16; Rom. 5:8; Heb. 2:9; 1 Tim. 2:6; 2 Cor. 5:15; Matt. 24:14; 28:19.)

V. Universal nature of Christianity proved. Provides perfectly for the spiritual wants of the race.
1. One God and Father of all.
2. Leaves no doubt regarding God's loving attitude toward men.
3. The Most High seeking to discover himself to man, instead of man wearing himself out trying to find an "unknown God."
4. A power to redeem from all sin.
5. A standard of ethics and morals that can never be outgrown.
6. Brings God into contact with human life and makes it a blessed reality.
7. A glorious assurance of immortality after death.

VI. Bible religion is exclusive, hence destructive to all others.

(What has become of the old religions—Egyptian and Babylonian, Grecian and Roman, Germanic and Scandinavian?)

1. Why? Because
   a) They are local (or)
   b) Do not supply man's needs (or)
   c) Are based on a false cosmogony—*or all three.*
2. But the Bible religion
   a) Is not based on any view of science (hence is not outgrown by intellectual development).
   b) Contains all the good and none of the errors of all other systems.

VII. Christianity is universalizing itself. (Prophecy—Dan. 2:34, 35.)
1. The world is controlled by so-called Christian nations.
2. All other religions are on the defensive.
3. The moral standards of all other religions are being adjusted to Christianity—which proves its superiority.
4. Thinking Buddhists, Hindus, and Mohammedans are turning toward Christianity; while thinking Christians are not turning to heathenism.
5. All the forces of modern civilization are gradually but surely undermining these organized forces of error.

6. Christianity itself is aggressive and through missionary endeavor is implanting itself in all the dark corners of the earth.

Another prophecy of the final act in this great drama of a world conflict—Isa. 2:17-20.

"Jesus shall reign wher'er the sun doth his successive journeys run,
His kingdom spread from pole to pole, till moons shall wax and wan no more;
From north to south the princes meet, to pay their homage at his feet;
While Western empires own their Lord, and savage tribes attend his Word."

THE PURPOSE OF GOD

Text: Psa. 8:3, 4

BY G. P. TASKER

Man the only creature with a problem. Why are we here? Revelation necessary. Might guess (wrongly) from words to Adam and Noah (Gen. 1:27, 28; 9:1). (Consider here the Mormon idea.) In the history of Abraham and Israel appear many hints, etc., of something higher than propagation and earthly conquest. The spiritual and moral conflict of God's purpose, and its heavenly nature and destiny, become increasingly evident with the progress of revelation.

I. GOD IS NOT A PURPOSELESS BEING, BUT AN ALL-WISE CREATOR.
He has a purpose in all he does—in all his works.
He has a purpose concerning *us*. (Rom. 8:28.)

II. IT IS AN ETERNAL PURPOSE, NOT AN AFTERTHOUGHT. (Eph. 3:8-11.)
1. Get into the full sweep of it—main current—where the tide of the Spirit is full.
Look out for eddies in the Christian life. Perpetual motion there (and commotion) but no progress.
(1) Hold to the "weightier matters" (Matt. 23:23, 24), stressing them.
(2) Do not circle around secondary things or make "issues" of incidentals.
(3) Do not miss the real point in Christianity—God's *purpose*.
2. Not "meats," "circumcision," "days," etc., in first century; nor theories, methods, dress, tongues, etc., today.
3. Do not turn into tests of fellowship things non-essential to salvation.
4. Do not substitute any "ism" for Christianity.
Avoid all such eddies.

III. NOTE PARTICULARLY THREE THINGS:

1. God's purpose is a purpose of *grace.*
   Its basis and operative principle throughout is not human excellence, or merit, or attainment, but God's own free, eternal love. (2 Tim. 1:9; Luke 19:10.)
   Grace is absolutely basic. It was the original mover in our salvation. It had no cause above it to excite it or call it forth. (Eph. 2:3-5; Tit. 3:3-5.) It arose purely from his own love and good will. (John 3:16; Eph. 1:5, 6.)
2. God's purpose was revealed by Jesus Christ. (Matt. 13:34, 35; John 1:17, 18; 2 Tim. 1:9, 10.)
   Not only by what he taught but by what he was and is himself.
   Without Jesus Christ, man's destiny is an unfathomable mystery.
3. God's purpose is attainable only in union with Jesus Christ. (John 8:12, 23, 24; 3:35, 36; Eph. 1:3-6; Col. 1:26, 27.)
   Consider the significance of the constantly recurring Pauline phrase, "in Christ."
   We are "heirs of God," but only in union with Jesus Christ. (Heb. 1:1, 2; Rom. 8:16, 17.)

NOTE.—Hence the importance of right thoughts regarding Jesus Christ. Thought governs feeling and determines attitude.
Attitude and consequent relationship determines our standing with God.
All men having heard Christ preached think *something.*
What *you* think in your heart determines *your* attitude.
We think rightly of Jesus Christ only when we think of him as God does.

Many have too small thoughts of Christ and consequently too small a place for him in their lives. Their Christianity, therefore, is weak, even if not their ethics.

IMPORTANCE OF WORK

Text: He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

BY J. T. WILSON

I. THE CHRISTIAN LIFE FULL OF ACTIVITY.
   1. No place for drones in the kingdom.
   2. Plenty of work for all.
   3. Inactivity produces weaklings.
   4. True Christians rejoice to work for the Master.

II. THE FEELINGS MUST BE WROUGHT UPON.
   1. Notice that the worker must be burdened—"weepeth."
   2. He must not work for gain.
   3. He must not consider his work a mere profession.

4. Jesus wept over Jerusalem, and John Knox said, "Give me Scotland or I die."

III. Bearing seed an important work.
1. The seed-sower feeds the world.
2. All other activities dependent on the farmer.
3. The Word of God is the seed of kingdom.
4. The Word alone gives spiritual life.

IV. Discouragements confronting worker.
1. His want of skill.
a) Every humble person recognizes his limitations.
b) Must have just appreciation of abilities.
c) Must have courage and determination.
2. Hardness of soil.
a) Men's hearts are hard.
b) Gospel has power to melt hearts.
c) Prayer will soften stony hearts.
3. Obstructions.
a) Too much counterfeit religion.
b) Not enough fervency.
c) Too little faith.
d) Too much pessimism.
e) Too much worldliness.
f) Not enough cooperation.
g) Too little soul-burden.

V. The reward certain—"doubtless."
1. Seed is a living thing.
2. Labor well performed always brings results.
3. All men need Christ.
4. The number of sheaves depends upon those who work. Men are saved through human instrumentality.

VI. A joyful harvest—"come again with rejoicing."
1. All honest toil brings a measure of joy.
2. Joy may be only temporary.
3. We are promised no peace in the world.
4. Unselfish toil brings greatest joy.
5. The Christian's joy is not pleasure of the world.
6. There is nothing that can give greater rejoicing than that which comes from rescuing some perishing soul.

THE TRUE CHRISTIAN SPIRIT AS REVEALED IN THE NEW TESTAMENT

BY W. D. MC CRAW

I. It is a humble spirit. (Matt. 5:3; Isa. 57:15; Prov. 15:33; Mic. 6:8.)
1. Example of humility.
Christ. (Matt. 2:5-8; 4:5-7; 12:18, 19.)
(1) He came not to be ministered unto but to minister.

(2) Washed his disciples' feet. Said we should do as much for one another.

2. Exhorted to humility. (Phil. 2:3; Rom. 12:10.)
3. Fruit of humility.
   Submission. (Eph. 5:21; 5:22; 1 Pet. 5:5, 6.)

II. It is a meek spirit. (Matt. 5:5.)
1. Meek—mildness of temper; not easily provoked or irritated; patient under injuries; not vain, or haughty, or resentful.
2. 'Take my yoke and learn of me, for I am meek.'
3. Fruits of meekness. (Rom. 12:14, 17, 19-21.)

III. It is a forgiving spirit.
1. Christ on the cross. Stephen when martyred.
2. Except ye forgive from the heart.
3. Forgive us as we forgive our debtors.
4. (Col. 3:12, 13.)

IV. It is a peaceable spirit. (Heb. 12:14; Rom. 12:18.)
1. Blessed are the peacemakers. (Prov. 26:20.)
2. The Lord's mission to men. (Luke 1:79.)
3. There are certain things which belong to our peace. (Luke 19:42.)
4. Peace the opposite of strife, contention, variance, etc. Fruit of Spirit. (Gal. 5:22.)
5. Follow things which make for peace. (Rom. 14:17-19.)
6. Live peaceably. (Rom. 12:18.)
7. Author of peace. (1 Cor. 14:33.)
8. Be at peace among yourselves. (1 Thess. 5:13.)
   In case we are not.
   Be reconciled. (Matt. 5:24.)
9. Who will be the aggressor?
   God's example. (2 Cor. 5:18-20.)
10. Includes begging of pardons and forgiveness. (Luke 17: 3, 4; Matt. 18:15-35.)

V. Finally. (2 Pet. 3:11-14.)
1. Sometimes we must go all the way over to other party.
2. Anything for peace.
3. Humble yourself, and God will *lift you up.*

ACCEPTABLE SERVICE TO GOD

Text: Heb. 12:28

BY A. T. ROWE

I. Service is the watchword.
1. Service is what God demands and must have—acceptable, efficient service.
2. Our *very best.*
3. Mediocre work will not satisfy God.
4. Our best sermon, best prayer, best testimony, best life,

best physical and moral and mental effort—best of everything.

II. Acceptable service means:
1. Exclusive service.
   a) Not two masters. (Read Matt. 6:24.)
   b) Without sin or without righteousness. (Romans 6.)
   c) Must not serve sin. (Rom. 6:6.)
2. Dutiful service.
   a) We are not our own. (Read 1 Cor. 6:20.)
   b) From the standpoint of both love and duty.
   c) That which it was our duty to do. (Luke 17:10).
   d) Must not take glory to ourselves.
3. Privileged service.
   a) Wonderful privilege to serve God and humanity.
   b) In supplying needs of men, we serve God. This our duty. (Gal. 5:13.)
   c) This service not grievous. (1 John 5:3.)
4. Constant service.
   a) Night and day. (Luke 2:37.)
   b) 12 months in the year, 30 days in the month, 24 hours in the day, 60 minutes to the hour, 60 seconds to the minute, year after year, for a lifetime.
   c) Some, if they kept a tally-sheet, might find that they give God only 50 per cent or less in service. This will not do.
5. Without fear.
   Nothing to fear in service to God. (Luke 1:74.)
6. Faithful service.
   Faithful to death—receive crown. (Rev. 2:10.)

III. Service to God pays
In life, death, eternity.
Examples: Abraham, Daniel, Three Hebrews, Paul, martyrs, etc.

Conclusion:
What God wants, then, and what we should give, is service—whole-hearted, faithful, exclusive, honest, constant service.

SHOWERS OF BLESSING

Text: And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.—Ezek. 34:26.

BY H. A. SHERWOOD

I. It is a part of God's nature to bless.
II. He blesses even the wicked.
1. Sends the sunshine and the rain. (Matt. 5:45).
2. Gives life and health. (Rom. 2:4).
3. Is longsuffering. (2 Pet. 3:9.)

III. His richer blessings are to those only who meet certain conditions. (Isa. 1:19.)
1. Forgiveness to the penitent. (Psa. 32:5.)
2. Grace to the humble. (Jas. 4:6.)
3. Righteousness to those who hunger. (Matt. 5:6.)

IV. Some miss the showers by refusing to keep under the clouds.

V. The greatest blessings do not always accompany mountain-top experiences.

VI. Where the showers are most plentiful.
1. In the valley of self-denial.
2. In the valley of service.
3. In the valley of suffering.
4. In the valley of decision.
5. In the secret place of prayer.
6. In reading God's Word.

VII. Some hindrances to spiritual blessings.
1. A spirit of worldliness.
2. A spirit of selfishness.
3. A spirit of self-will.

VIII. God's presence considered apart from his gifts.
More to be desired than any of his blessings is the abiding presence of the Blesser.

OUR IDENTITY WITH CHRIST

Text: 1 John 3:2 and 4:17

BY W. F. CHAPEL

I. In love for sinners lost.
1. He came to save the lost. (Luke 19:10.)
2. Are we as interested as we should be in lost souls?

II. In love for our enemies.
1. Jesus loved and prayed for his enemies. (Luke 23:34.)
2. We are to do likewise. (Matt. 5:44; Rom. 12:20.)

III. In love to the brethren. (John 15:9-14; 13:34, 35; 1 John 3:16.)
1. This love will help our brethren.
2. We shall not find fault with them.
3. It will forgive. (Eph. 4:32.)
4. This love will cause us to be true to our brethren.

IV. In his life Christ was always busy.
1. We are to be *lively* stones in the building. (1 Pet. 2:5.)
2. Life means activity.
3. We should be busy in winning souls as he was, using our time, talents, and means all for him.

V. In his walk. (1 John 2:6.)
1. We are not of the world. (John 17:16.)
2. Christ is our example, and we are to follow his steps.

(1 Pet. 2:21, 22.)
3. If we follow his steps we shall
   a) Not cater to
      (1) The world.
      (2) Pride and fashion.
   b) Be careful in our conversation.
   c) Be modest in our apparel.
   d) Spend much time in prayer and meditation.
   e) Not have much time for joy-riding, fishing, and hunting.

VI. In his sufferings.
1. How few of us know what it means to go with him to Gethsemane, and have no place to lay our head!
2. It is a sad sight to see folks who profess holiness and claim to love God with all their heart lavishing their means on themselves in earthly pleasures, while the missionary on the field suffers, and the poor widows and orphans can not attend church for want of clothing.
3. If we follow Christ we are to lay down our lives for the brethren. (1 John 3:16.)
4. If we see our brother or sister in need and shut up our bowels of compassion, the love of God is not in us. (1 John 3:17.)

VII. We must be like him in kindness, gentleness, and meekness.

Conclusion.
1. Our identity in glory. (1 Cor. 15:49.)
2. By and by we shall see Him as he is, and walk the gold-paved streets with him forevermore.

SPIRITUAL INDIFFERENCE AND ITS DANGERS

Text: Woe to them that are at ease in Zion.—Amos 6:1.

BY H. M. RIGGLE

Some people are at ease in a sinful condition—dangerous.
Some are at ease in indifference to Christianity—dangerous.
Some are at ease with a mere profession—dangerous.
Some are at ease in self-righteousness—dangerous.
The text does not refer to any of the foregoing.
It refers directly to Zion, members of the church.

I. General thoughts on the text.
1. A Christian life is not one of ease.
2. Activity is the result of life; conducive to life.
3. The world is a great field of activity.
4. Heaven will be a place of activity. Hell also.
5. The church must be active.

II. Ease in zion defined.
1. A state of spiritual inactivity.
2. Spiritual laziness.

3. Spiritual carelessness.

III. EASE IN ZION CONSISTS IN THE FOLLOWING:
1. Lack of earnest prayer. Soul-wrestling.
2. Lack of Bible-study.
3. Lack of attendance at meetings.
4. Lack of taking an active part in meetings.
5. Lack of visiting and encouraging the brethren. Do not shoulder others.
6. Lack of getting the truth to others.
7. Lack of supporting the gospel.

NOTE.—You should show as much activity in spiritual work as in your temporal. Be busy in the Master's service.

IV. CAUSE OF EASE IN ZION.
1. Mistake the true nature of salvation.
It is not only enjoyment and privilege, but duty, labor, and activity.
(1) Ye are servants of Christ.
(2) Serve one another.
2. Forgetfulness of our responsibility.
We must render account to God of each day, our talents, and means.

V. EVIL EFFECTS OF A STATE OF EASE IN THE CHURCH.
1. It is displeasing to God, hence detrimental to the soul.
2. Soul-barrenness, lack of power.
3. It has a bad effect on others. Will lead others into the same state of lethargy.
4. Its influence bad on the world.
It hinders the conversion of sinners.

THE LORD'S JEWELS, OR THE DIVINE APPROVAL

Text: Mal. 3:16, 17

BY GEO. W. OLSON

I. THE CHARACTER OF GOD'S APPROVED.
1. The spirit that animates—"fear the Lord."
a) Reverence for his Word and law.
b) Zeal for his cause.
c) Regard for his honor and glory.
d) Aversion toward unrighteousness and sin.
2. The fellowship they cultivate—"spake often."
a) Communion of saints.
(1) Nearest akin to heaven.
"Blest be the tie that binds."
(2) They are the royalty of heaven.
(3) They commune on the highest plane of their natures. All lower communion unsatisfactory.
b) They enjoy the gatherings of God's people.
c) They are ready to witness for him. "Spake."

3. The meditations they indulge—"Thought on his name."
   a) "As he thinketh . . . so is he" (Prov. 23:7). Show me your meditations, and I will show you what you are.
   b) Thinking of thee. Meditation of Him shall be sweet.
   c) Name stands for character.
   "Precious Name, oh, how sweet."

II. God's approval shown.
1. By the attention he pays—hearkens and hears.
2. By the remembrance he holds—book written.
   He will never forget.
3. By the rewards he offers.
   a) Acknowledges personal relationship—"mine."
   b) Declares them his special treasure—"jewels."
      (1) Very rare.
      (2) Very valuable.
      (3) Very beautiful.
   c) Accords them favored treatment—"as a man spareth his own son that serveth him."

SOUL-DRIFTING

Text: Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. —Heb. 2:1 (R. V.).

BY E. A. REARDON

I. What may we understand by spiritual drifting?
1. Dying out of clear convictions and spiritual impressions.
2. Decay of faith and gradual loss of power.
3. Relaxing of effort, surrendering secretly to influences that draw from Christ, from duty, from prayer.
4. A gradual and imperceptible departure from truth.
   a) The truth that holds a man rules his life.
   b) Survival of Christian life impossible after loss of Christian faith.

II. Causes of this drifting.
1. Letting down the oars—giving up the struggle.
   a) The silent current does the rest.
   b) It is by struggle we advance heavenward.
2. Storms of doubt.
   Loosed from moorings.
3. Discouragements and disappointments.
4. Trouble—domestic, religious, business, physical.
5. Wearying cares.
   Wearing away the strands of loyalty.
6. Subtle temptations.
   a) Listening to the siren voice.
   b) Weakened by close contact with sin.

7. Evil influences assailing on every side.
8. Courtship of the world.

III. Signs of drifting.
1. Voice of the Holy Spirit little heard in conscience.
2. Moral stupor and indifference.
3. Loss of spiritual appetite.
4. Careless disregard of means of grace.

IV. Consequences of drifting.
1. The Pilot of the soul is gone.
2. The soul a prey to wild winds and terrible currents.
3. Moral paralysis ensues.
4. Shipwreck and eternal destruction ahead.

V. Warning to drifters.
1. Drifting a slow but sure way to ruin.
2. In dreadful danger, and unaware of it.
3. The silent current is settling your doom.
4. You need an awakening.

Exhortation.
1. Give more earnest heed to the Word of God.
2. Keep near old, familiar truths.
3. Go much apart with God in prayer.

NOT OF THE WORLD

Text: They are not of the world, even as I am not of the world.—John 17:16.

BY C. W. NAYLOR

I. There are two moral worlds.
1. The unrighteous world.
2. The righteous world.

II. There are moral opposites. (2 Cor. 6:14-16.)

III. The moral opposites are mingled, but are always distinct. "These are in the world . . . they are not of the world" (John 17:11, 14).

IV. Christians are not of the evil world
1. In spirit.
a) The spirit of the world. (Eph. 2:2.)
b) The spirit of the Christian. (1 Cor. 2:12.)
2. In manner of life. (1 Pet. 4:1-4.)
3. In disposition of heart. (Tit. 3:1-3.)
4. In their affections and desires. (1 John 3:15-17.)
5. In interest. (Rom. 8:5.)
6. In purpose.
a) Purpose of the world is to please and serve self.
b) Purpose of a Christian is to please and serve God.
7. In placing a value on things.
a) The world values temporal possessions and pleasures.
b) The Christian values eternal things.

8. In the outlook on life.
   a) To the world, success means temporal gain, honor, preferment.
   b) To the Christian, success means living a holy life and doing good.

V. THOSE WHO ARE NOT OF THE WORLD DO NOT ACT, TALK, NOR DRESS LIKE THE WORLD NOR SEEK OR FIND PLEASURE IN WORLDLY THINGS.

HUMILITY

Text: Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.—1 Pet. 5:5.

BY H. M. RIGGLE

I. THE ORIGINAL WORD FOR "CLOTHE" SIGNIFIES THE GARMENT WORN BY SERVANTS OR SLAVES.

II. HUMILITY DEFINED:
   1. Low—lowly.
      a) God respects. (Psa. 138:6.)
      b) Manifest in our lives. (Rom. 12:16.)
      c) In daily practise. (Phil. 2:3.)
   2. Unassuming.
      Making no assumptions of personal worth or superiority.
   3. Self-abasement.
      a) Humble yourself.
      b) EXAMPLES:
         (1) Christ humbled himself. (Phil. 2:5-8.)
            (a) In laying aside the effulgence of his glory.
            (b) In becoming a servant—lowest place.
            (c) In condescending to die.
            (d) In submitting to the lowest, ignominious death, the death of the cross.
            (e) In the choice of his ministry.
            (f) In his poverty.
         (2) Jacob humbled himself.
            (a) Before God. (Gen. 32:9-11.)
            (b) Before Esau.
         (3) Joseph humbled himself. (Gen. 41:15, 16.)
         (4) Saul humbled himself. (1 Sam. 9:21.)
         (5) David humbled himself.
         (6) Daniel humbled himself.
         (7) Paul. (1 Cor. 15:9, 10; Eph. 3:8.)

III. SELF-ABASEMENT AND HUMILITY FOLLOWED BY HONOR.
   1. "Before honor is humility."
   2. "He that humbleth himself shall be exalted."
   3. Examples:

a) Christ.
b) Joseph.
c) Daniel.

IV. Self-exaltation and pride followed by abasement.
1. "He that exalteth himself shall be abased."
2. 'Pride before destruction.' 'Haughty spirit before a fall.'
3. Examples:
a) Saul.
b) Nebuchadnezzar.
c) Herod.
d) Haman.

V. Humility will be manifested
1. In our actions.
2. In our dress.

EARTHEN VESSELS

Text: But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.—2 Cor. 4:7.

BY H. A. SHERWOOD

I. Men of God in all ages have bemoaned the frailty of human nature.
1. Moses was a man of slow speech. (Ex. 4:10, 11.)
2. Peter was impulsive and easily influenced by prejudice.
3. Thomas was troubled by stubborn doubts.
4. Paul's judgment was probably at fault in his dispute with Barnabas concerning John Mark.
5. (Modern examples of good men who have exhibited certain weaknesses to a marked degree.)

II. Christ made allowance for human frailty. (Matt. 26:41.)

III. Some lessons from the figure, "earthen vessels."
1. Variety. If all people looked and acted alike, this would be a monotonous world.
2. Difference in capacity. All sizes have their place and use, but a gallon jug is often more useful than a thirty-gallon jar.
3. Earthen vessels are intended for service rather than for ornaments.
4. Earthen vessels may be homely, but they should always be clean.
5. "Earthen" means common. (1 Cor. 1:26, 27).
Lincoln said that the Lord must have loved the common people, for he made so many of them.
6. Remembering that we are earthen vessels helps us to bear criticism.
7. It should also help us to be more charitable for others.

8. Our very blunders may be overruled for the encouragement of others.
9. Even broken vessels may sometimes be useful.
10. A consciousness of our frailties should drive us closer to God.
11. Remembering that we are but earthen vessels should prompt us to give God all the glory.
12. The great privileges of the gospel and the priceless treasures that we bear to a needy and sinful world.

DWELLING IN GOD'S HOUSE

Text: Psa. 27:4, 5, 6

BY GEO. W. OLSON

I. CONDITIONS LEADING UP TO SO DWELLING.
   1. Singleness of aim, "One thing."
   2. Intensity of desire, "Desired."
   3. Fixity of purpose, "Will I seek."

II. BLESSEDNESS OF DWELLING.
   1. A life of *ceaseless* worship, "All the days."
   2. The vision beatific, "Behold the beauty of the Lord."
      a) Only in his temple can we see him.
      b) To have his approval (margin "delight").
   3. A life of perpetual prayer, "To inquire."
      a) Prayer is not merely asking. It is to "inquire." Must have listening ear. Must be still.
      b) The place to ask our questions is in the sanctuary. (Psa. 73:16, 17.)

III. RESULTS OF DWELLING.
   1. Protection in time of trouble.
   2. Security.
      a) Sanctuary.
      b) Rock. "I may tremble; but the rock, never."
   3. Deliverance by elevation: "Set me up"; "Head lifted up."
   4. Sacrifices of joy offered.

NO PLACE FOR THE DEVIL

Text: Neither give place to the devil.—Eph. 4:27, 29.

BY C. C. MANSFIELD

I. PAUL WAS JEALOUS FOR THE CAUSE OF GOD.
   1. He well knew the devil was a foe to unity. Unity is bounded by love.
   2. Paul versed in devil's tactics. (2 Cor. 2:11.)
      a) He transforms himself into an angel of light. (2 Cor. 11:14.)
      b) Causes us to pet and sympathize with ourselves.

II. Christ's attitude toward the devil.
1. "Prince of this world cometh, and hath nothing in *me*" (John 14:30).
Give the devil a wide berth. Do not play with him.
2. When he comes to you, has he an interest in *you?*
3. Note his subtlety in Eden. (Gen. 3:1-7.)
Eve gave Satan the advantage of her; she gave him place.
4. Note Christ's temptations. (Matt. 4:3-10.)
a) Desire for food.
b) Desire to gain notoriety—sensational leap from the Temple.
c) Desire for wealth—to be ruler of the world.

III. Give him no place
1. In our homes. He knows how to destroy love.
2. In the church. Have fire; make it warm for him.
3. In social life; in our conversations with brethren.
4. Do not let him lead you to cause sinners to stumble.

Blessed result if we give him no place. (Psalm 1.)

THE CHURCH'S PART IN THE CONVERSION OF SINNERS

Acts 6:7. Gal. 4:26

BY W. D. MC CRAW

I. The church takes the place in the family of God that the mother takes in the natural family (Rev. 12:1.)
1. Every normal man and woman desires children in the home. Many unhappy because they have them not.
2. Every normal Christian has a desire for the salvation of sinners and a special love for those newly born. Therefore a normal church, which must be made of normal Christians, will desire the birth of children into the family of God.

II. A desire for the salvation of sinners.
1. God desires it.
2. Christ desires the salvation of sinners.
"O Jerusalem, Jerusalem."
3. Paul had the same desire. (1 Thess. 2:7, 8.)

III. This desire and prayer for the salvation of sinners is termed "travail."
1. Christ travailed in his soul for the lost world. (Isa. 53:11.)
2. Paul travailed for souls to be born of God. (Gal. 4:19.)
3. Sinners will never be born until Zion travails. (Isa. 66: 5-9.)
Jerusalem is the "mother of us all."

IV. Jesus came to seek and to save the lost.
1. Then we are working in harmony with Him when we are seeking to save the lost. (Rev. 12:1.)
2. A passion for souls will cause us to pray, "Lord, lay not

this sin to their charge"; "Father, forgive them, they know not what they do." This shows a passion for their salvation.

3. Think of a person in a burning building about to perish, would you not feel strongly for his deliverance, and would you not plead with those who could render assistance with all the powers of your soul, if necessary?
4. Think of a father, or mother, a son or daughter, a friend, or neighbor, or even an enemy standing on the brink of eternal woe while the fiery billows roll beneath his feet and the ground on which he stands is giving way and his soul is liable at any moment to take the awful plunge into the horrible pit below; think of it, I say, as it really is—a reality indeed. Can you thus think without strong feeling and without earnest pleading for his salvation?

V. MEANS TO BE EMPLOYED IN SAVING SINNERS.
1. We should set a godly example before them.
2. We should warn them.
3. We should pray for them.
4. We should make use of every means possible to get them saved.

THE MISSIONARY ASPECT OF THE CHURCH OF GOD

Text: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. —Matt. 13:33.

BY G. Q. COPLIN

I. THE MISSIONARY ASPECT OF THE CHURCH AS SEEN IN PROPHECY.
1. The Gentile nations awakened. (Isa. 60:1-4.)
2. Missionaries sent to the Gentile world. (Isa. 66:19, 20.)

II. THE HEATHEN WORLD THE INHERITANCE OF THE CHURCH. (Psa. 2:8.)

III. SALVATION IS UNIVERSAL IN ITS PROVISIONS. (1 Tim. 2:6; Tit. 2:11.)

IV. CHRIST COMMISSIONED HIS DISCIPLES TO PREACH THE GOSPEL TO ALL NATIONS. (Mark 16:15; Matt. 28:19.)

V. THE HOLY SPIRIT BAPTISM QUALIFIES FOR MISSIONARY WORK. (Acts 1:8).
Results of Pentecost. (Acts 2:41; Acts 4:4.)

VI. THE CHURCH LAUNCHES OUT ON A MISSIONARY CAREER. (Acts 13:1-3.)

VII. WE ARE DEBTORS TO THOSE WHO HAVE NOT HEARD THE GOSPEL. (Rom. 1:14, 15.)

VIII. WHEN THE CHURCH HAS FINISHED HER MISSIONARY WORK, THE END OF THE WORLD WILL COME. (Matt. 24:14.)

CONCLUSION.
(Isa. 32:20.)

A MODEL CONGREGATION

Text: Now therefore are we all here present before God, to hear all things that are commanded thee of God.—Acts 10:33.

BY GEO. W. OLSON

I. THE CONGREGATION "ALL HERE."
  1. A prepared congregation.
    a) Character and preparation of Cornelius.
      (1) A God-fearing man, devout, just.
      (2) A benevolent man; gave much alms; alms accepted of God.
      (3) A man of prayer; fasted, prayed alway, prayers heard.
      (4) A man whom God could trust.
        (a) With a vision.
        (b) He was obedient.
      (5) A man in whom people had confidence.
        (a) His family.
        (b) His kinsmen and friends.
        (c) Soldiers under his command.
        (d) Nation of the Jews.
      (6) A man of great faith. (Gathered family and friends together before messengers returned.)
      (7) Prepared by the vision of the angel.
    b) Assembling of kinsmen and friends.
  2. They were *all* present.
    a) Household—children, servants, kinsmen, friends, soldiers.
    b) Some stay away from services.
      (1) Cares of this world. (Luke 14:16-20.)
        (a) Bought piece of ground.
        (b) Five yoke of oxen.
        (c) Married a wife.
      (2) To sleep on Sunday morning.
      (3) To cook the Sunday dinner.

II. THEIR ATTITUDE, "BEFORE GOD."
  1. Holy solemnity. (Ex. 3:5; Isa. 6:3.)
  2. An appointment with God. (1 Thess. 2:13.)
  3. Eager expectancy.

III. THEIR PURPOSE, "TO HEAR ALL THINGS."
  1. Some come to service
    a) To disturb.
    b) To criticize.
    c) To court.
    d) For social advantage.
    e) For Christian burial.
    f) For a literary discourse or good music.
    g) For the loaves and fishes.

2. We should come
   a) To hear. An attentive attitude.
   b) To hear *all* things. (Acts 5:20; 2 Tim. 3:16.)

IV. THE MINISTER'S MESSAGE, "COMMANDED OF GOD."
1. The source—from God. Consider preparation of Peter.
2. The substance—"Thus saith the Lord." Not theory, not opinion. Not a "reed shaken by the wind." (Matt. 28:19, 20; 2 Tim. 4:1-4.) (Consider range of subjects of Peter's preaching, on this occasion.)
3. The delivery of the message.
   As though God were at his elbow.
   "I am with you alway."

THE PLACE OF GOD IN RELIGION

Text: Psa. 73:24-26

BY G. P. TASKER

Definitions of religion are various.
The soul of it definable in one word: God-consciousness.

I. WHEREVER THERE IS TRUE RELIGION, GOD HAS THE SUPREME PLACE.
1. The desire for God, the capacity for God, is the most characteristic desire and capacity man has. To know God, be right with God, serve God, enjoy God, is our highest capability. Men have not begun to really live until this capacity has been awakened.
2. In all mere animal existences there is no such capacity, therefore no such desire, and consequently no religion—no God-consciousness.
3. All animals, including man, have the instinct of self-preservation. Only man has the higher instinct to *suffer loss for God.* Inward loss to experience an inward God. (Matt. 16:24; John 12:24, 25; Gal. 2:20.)

II. THE PURPOSE OF ALL REAL RELIGION IS TO GIVE US GOD.
A religion may not be a true one, but if it lays any claim to being a religion at all it must promise God to its people.
Religions have been neither invented by man (as in heathenism) nor revealed by God (as in Judaism and Christianity) for the purpose of merely supplying us with correct ideas about God, but to *bring God and man together*—to give us God himself as our portion. (Psa. 73:26.)

III. THE PLACE OF CLEANSING FROM SIN IN RELATION TO THIS GREAT PURPOSE.
Sin and the fleshly temper separate the soul from God. (Rom. 8:5-8.) Cleansing from both must therefore be provided in connection with any truly satisfying religion. But observe *that* cleansing is not religion, nor the chief thing in religion.

Jesus Christ had religion but no cleansing. So angels (Heb. 1:6). Saints in heaven.

IV. GOD'S REAL OBJECTIVE IN RELIGION.
(Ex. 25:8; 29:46; 19:4-6.) The union of his people with himself.
Their separation and purification were necessary to this, but were not the objective.

V. CORRESPONDING OBJECTIVE OF THE DEVOUT.
(Psa. 42:1, 2; 63:1-8; 27:4; Matt. 5:8; Rev. 22:3, 4.)

VI. A QUESTION: WHAT IS OUR REAL OBJECTIVE IN RELIGION?
1. Salvation in order to have God with us and to be forever with God, "see his face" and "serve him"? Or is it
2. Salvation just in order to be saved—to get into heaven? If so, we are not even so far along in *religion* as the Hebrew psalmist. (Psa. 73:25.)
It is desiring the gift before the Giver.
(1) *Children* who desire their parents' gifts or benefits before their parents are but babes. (Compare 1 Cor. 3:1.)
(2) *Lovers* who desire each other's presents above each other's selves are a contradiction of love.
(3) *Friends* to whom your gifts and your help are more than your company are not real friends. (Prov. 19:6; 17:17.)
Where is no unselfish love there is no true friendship: and—

VII. WHERE IS NO SUPREME DESIRE FOR GOD, THERE IS NO TRUE RELIGION.
1. There may be
a) True doctrines—sound "orthodoxy."
b) Moral rectitude, culture, and even active social service —and yet no true religion. (Rev. 2:1-5; 1 Cor. 13: 1-3; 16:22.)
2. Jesus' teaching was true, his life was righteous, and he was a most active helper of humanity; but he was first and foremost *religious.*
The most characteristic thing about Jesus was his unique consciousness of God, showing itself in a *life of prayer* and God-like action.

VIII. THE SUPREME GLORY OF HIS RELIGION (CHRISTIANITY) IS THAT IT FUNCTIONS—IT GIVES US GOD. NOT AS IDEA MERELY, BUT AS LIFE.
1. *Worthily,* without degrading God (compare heathen ideas of God), but by exalting man to the plane of His holiness. (Heb. 10:1-10.)
2. *Directly,* without intermediaries. Christ is the true priest, for he does not come *between* the soul and God. We meet God in him. (2 Cor. 5:18, 19.)

a) He came to make God known as he really is. (John 1:18; 17:25, 26.)
b) We know exactly what God is like (how he feels, etc.) when we look at Christ. (John 14:7-10; 2 Cor. 4: 4-6.)
c) We know the Father as we live in the fellowship of the Son. (Matt. 11:27, 28.)
d) Jesus' name therefore is Immanuel. (Matt. 1:23.)
e) He suffered "to bring us to God," remove the veil, and establish an abiding communion through the sanctification of his most precious blood. (1 Pet. 3:18; Heb. 10:19-22; 13:10-15.)

IX. THE DEAREST POSSESSION WE HAVE IN CHRIST IS "GOD WITH US." SATAN WOULD ROB US OF IT. HE DOES NOT CARE HOW ORTHODOX WE ARE OR HOW CLEARLY WE "SEE THE TRUTH," OR HOW UNCOMPROMISINGLY WE "STAND FOR IT," IF WE WILL ONLY BE CONTENT WITH THAT. HE HATES THAT GOD SHOULD BE OUR DELIGHT.
1. Not God's law, nor God's tabernacle, but God's own manifested presence was the glory and the defense of ancient Israel. (Ex. 40:33-38; Lev. 9:22-24.)
2. Not God's "truth," nor God's name, but God's own living presence is the glory and perfection of his people now and forever. (Luke 13:34, 35.)
A Christ without deity and a church without God are none of his.
3. The healthy soul is athirst for God, for more of God.
a) Little real religion is in our Christianity if there is no consuming and continuous desire for God.
b) The church *of God* is not a social club, nor school of self-culture nor "mutual admiration society," but a religious fellowship of which God in Christ is the Sun and center, and holiness of heart and life the necessary condition. (Eph. 4:4, 5; 2:21, 22; 1 Cor. 14:23-25; Rev. 21:22, 23.)

THE CHRISTIAN'S INVENTORY

Text: Examine yourselves, whether ye be in the faith; prove your own selves.—2 Cor. 13:5.

BY H. A. SHERWOOD

INTRODUCTION.

It is profitable for the Christian to take an inventory in spiritual matters occasionally in order to determine his relation to God and man.

I. WE SHOULD EXAMINE OUR CONSECRATION. (Rom. 12:1.)

II. WE SHOULD EXAMINE OUR CONDUCT.
1. In our home life.

Do our loved ones have confidence in us? (John 11:3.)
2. In our social life. (Eph. 5:11.)
3. Before the public. (Eph. 5:15, 16.)

III. We should examine our influence. (1 Cor. 8:13.)
Forming the habit of careful living will save us from many snares.

IV. We should examine our ideals. (Rom. 12:2.)

V. We should examine our attitude.
1. A correct intellectual faith coupled with a wrong attitude of heart is deceptive and very dangerous. (1 Cor. 13:2.)
2. A sincere heart-belief is always manifested by a spirit of love. (Gal. 5:6.)
3. A threefold attitude.
a) Toward Christ. (John 14:15.)
b) Toward our brethren. (Gal. 5:13.)
c) Toward ourselves. (Rom. 12:3.)

VI. This examination is an individual responsibility. "Examine yourselves."

VII. The result of an honest and intelligent investigation:
1. Not a crushing self-accusation.
2. But an humble, teachable spirit.
3. Also a desire to draw nearer to God.

"Are you adorning the doctrine,
The glorious doctrine of God?
Walking so holy before him,
Following where he hath trod?"

SPIRITUALITY OF THE CHURCH

Text: Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. 6:1.

BY G. Q. COPLIN

I. God's church is a spiritual house. (1 Pet. 2:5.)
1. Its membership is spiritual. (1 Cor. 2:15.)
a) They live in the Spirit. (Rom. 8:9.)
b) They walk in the Spirit. (Gal. 5:25.)
c) They are spiritually minded. (Rom. 8:6.)
2. Its worship is spiritual. (John 4:23, 24.)
a) They sing spiritual songs. (Eph. 5:19.)
b) They pray in the Spirit. (Eph. 6:18.)
c) They preach in the Spirit. (1 Pet. 1:12.)

II. The church is blessed with all spiritual blessings. (Eph. 1:3.)

III. The church is endowed with spiritual gifts (1 Cor. 12: 1-14).
1. God distributes the gifts according to his own will. (1 Cor. 12:11.)

2. Are given for the edification of all. (1 Cor. 12:7.)

IV. THERE ARE SOME IN THE CHURCH WHO ARE NOT SPIRITUAL. (1 Cor. 3:1.)

V. IT IS THE PRIVILEGE OF ALL TO BE FILLED WITH THE SPIRIT. (Eph. 5:18.)

A SUCCESSFUL LIFE

Text: Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

BY H. M. RIGGLE

INTRODUCTION.

Man is a compound of two parts; the one material and earthly, the other immaterial and spiritual.

a) The one requires temporal provision, the other spiritual. both are necessary.

b) The one pertains to our welfare here, the other here and hereafter.
The one is temporal and the other eternal.

c) Question: Which is first in life? (Give the world's answer.)

d) The order inverted. Christ's answer—text (Matt. 6: 33).

I. THE AIM OF TRUE LIFE. THE OBJECT OF OUR PURSUIT.

1. The kingdom of God

a) Signifies

(1) The dispensation of the gospel of grace, mercy, and salvation.

(2) The spiritual privileges of the gospel and its rich blessings. (Rom. 14:17.)

(3) Heaven.

b) Has three provinces.

(1) The human heart, "Within you."

(2) The church, "Head over all things to the church."

(3) All heaven and earth—"his dominion."

2. His righteousness.

a) Holiness of heart, saving righteousness.

b) Purity of life. Practical righteousness.

c) True piety, victory over sin and ourselves, reigning grace in righteousness.

II. THE BUSINESS OF A TRUE AND SUCCESSFUL LIFE—"SEEK" THESE.

1. To seek implies

a) A consciousness of our need.
A soul awakened to the realities of God, judgment, eternity, deeply feels the need of righteousness.

b) Earnest application for them.

(1) To the right source.

(2) In the right way.
(3) Importunity until obtained.
2. Seek first
a) In point of *time.*
(1) Salvation should have the precedence of everything else.
(2) It is God's time and decree.
b) In point of *importance.* Because
(1) Of its superlative worth.
(2) You may have ever so much, there is no solid enjoyment without this.
(3) Now is the only certain time to obtain it.
(4) Of its eternal duration.
c) The important word in the text is "first." All else clusters around it.
d) Heaven first. This world is a far-distant second.

III. THE PROMISE, "ALL THESE ADDED."
1. Do your part.
2. God will bless and prosper you.

PROGRESS OF THE KINGDOM

Text: And the stone that smote the image became a great mountain, and filled the whole earth.—Dan 2:35.

BY J. T. WILSON

I. THE TRIUMPH OF CHRIST'S KINGDOM FORETOLD.
II. FULFILMENT OF THIS PROPHECY DOUBTFUL AT TIMES—CRITICAL PERIODS.
1. Herod seeks destruction of the Christ-child.
2. Many disciples turn back.
3. Christ's crucifixion a critical time.
a) Judas betrays him.
b) The battle in the garden.
c) Disciples forsake him.
d) His trial.
e) His cruel death.
f) The victory gained.
4. Christianity all but lost in the Dark Ages.
5. Luther's day a critical period.
6. Present-day forces dangerous to Christianity.
a) Christian Science.
b) Spiritualism.
c) Skepticism.
d) Higher Criticism.
e) Modern amusements.
f) Commercialism.

III. MUCH HAS BEEN ACCOMPLISHED.
1. Millions are today in paradise.
2. Christianity has

a) Penetrated the darkness of every land.
b) Liberated the slave.
c) Given freedom to women.
d) Brought education to all civilized peoples.
e) Brought Christian liberty to all who have believed on Christ.

IV. MUCH REMAINS TO BE DONE.
1. Millions have not heard of Christ.
2. Other millions have not been moved.
3. The whole world must know of a personal Savior.

V. OUR ATTITUDE.
1. We must forget our mistakes.
2. We must not live on experiences of the past.
3. We should face our problems cheerfully.
4. We must get the necessary money.
5. We must have necessary workers.
6. We should have a larger vision of the work.
7. We must labor in faith.
8. We should quit ourselves like men.

VI. THE VICTORY SURE.
1. The kingdom Daniel saw filled the whole earth.
2. Christ said, "This gospel . . . shall be preached in all the world; . . . and then shall the end come."

SINCERITY

Text: That ye may be sincere and without offence till the day of Jesus Christ.—Phil. 1:10.

BY E. A. REARDON

I. SINCERITY DEFINED AND ILLUSTRATED.
1. Sincerity is being in reality what one professes to be; not assuming, feigning, nor pretending; single-heartedness, frankness, straightforwardness.
2. A man is said to be sincere when there is a proper correspondence between his inward sentiments and convictions and his outward words and actions.

II. SINCERITY'S THREE ELEMENTS.
1. Simplicity.
Unalloyed, unmixed with deceit.
2. Honesty.
a) In intention, action, profession.
b) Opposed to artfulness, cunning, hypocrisy.
3. Genuineness.
Reality; not sham or pretense.
(NOTE.—Sincerity does not constrain us to divulge every unseasonable truth, nor to tell all we know.)

III. SINCERITY AS IT APPLIES
1. To the character.

Clearness and transparency.
2. To the life.
   a) The governing motives are pure.
   b) No "wearing the mask."
   c) Nothing does one more harm than to be suspected of craft. Every one stands on his guard against such a one.
3. The Christian profession.
   Should correspond with the heart and life.

IV. SINCERITY EXEMPLIFIED.
1. In the life of Jesus. (1 Pet. 2:22.)
2. In the ministers of the gospel.
   a) Their behavior. (2 Cor. 1:12.)
   b) Their spirit. (John 1:47.)
   c) Their doctrine. (Tit. 2:7.)
   d) Their use of the word of God. (2 Cor. 4:2.)
3. In the people of God.
   a) Their love. (Rom. 12:9 and 1 John 3:18.)
   b) Their belief.
   c) Their confession of faults.

V. SOME GENERAL REMARKS REGARDING SINCERITY.
1. Necessary soil for Christian experience.
2. Not a substitute for faith.
3. Does not sanctify erroneous beliefs.
4. Safe when coupled with truth.
5. Dangerous when joined with error.

CONCLUSION.
1. Exhort to deep sincerity in religion, business, and social life.
2. Warn against the black and hateful sin of hypocrisy.
3. Press the matter home to the seekers after God.

THE CAUSE AND CURE OF DISCOURAGEMENT

Text: Would to God we had been content, and dwelt on the other side Jordan!—Josh. 7:7.

BY H. A. SHERWOOD

INTRODUCTION.
Mankind in general is more or less subject to discouragement. There are various causes for this condition, but no discouragement ever comes from God.

I. WHY DISCOURAGEMENT SHOULD BE RESISTED.
1. It unfits us for leadership.
2. It hinders our usefulness.
3. It discounts God's promises.

II. SOME INDIVIDUAL CASES OF DISCOURAGEMENT.
1. Joshua, Israel's leader.
   a) Caused by sin in his camp.

One man's sin may discourage a multitude.
b) The cure was found in putting away the sin.
2. Jonah the prophet.
a) Caused by self-will.
Jonah wanted to die because Nineveh was not destroyed.
b) The cure in such cases is found in perfect submission until clearer vision comes.
3. The psalmist David.
a) Caused by persecutions. (Psa. 42:10.)
b) Cured by hope and confidence in God. (V. 11.)
4. Elijah the prophet under the juniper-tree.
a) Caused by reaction from a high nervous tension.
b) Cured by rest followed by more work.
5. John the Baptist in prison.
a) Caused by enforced inactivity.
b) Cured by sending a message to Jesus.
"In trials of every kind, praise God I always find
A little talk with Jesus makes it right, all right."

III. SOME GENERAL CAUSES OF DISCOURAGEMENT.
1. Brooding over the past.
a) Our own failures.
b) The failures of others.
2. Accusations of the devil.
The victory is gained
(1) By ignoring the accusations.
(2) By a life of simple faith and trust in God's promises. (Rev. 12:11.)

SEVEN ASPECTS OF OUR RELATIONSHIP TO GOD

Text: How much less man, that is a worm? and the son of man, which is a worm?—Job 25:6.

BY G. Q. COPLIN

I. DISCIPLESHIP. (Note.—The word "disciple" implies learner.)
1. Condition for discipleship. (Luke 14:33; John 8:31.)
2. Their association with Jesus. (Matt. 5:1, 2; 8:23.)
3. Christ confides in them. (Matt. 20:17.)

II. SERVANTS.
1. We become servants to God. (Rom. 6:22.)
2. His willing servants. (Ex. 21:1-6.)
3. A servant honors his master. (Mal. 1:6.)
4. The servant shall be as his Lord. (Matt. 10:25.)

III. FRIENDS.
1. Abraham was called the friend of God. (Jas. 2:23.)
2. We are Christ's friends. (John 15:15.)
3. Condition upon which this friendship is based. (John 15:14.)

IV. CHILDREN.

1. We are children of God. (Rom. 8:16.)
2. God is our Father. (Matt. 6:9.)
3. As a Father he pities us. (Psa. 103:13.)
4. He is a Father to us. (2 Cor. 6:18.)

V. BROTHER.
1. They that do the will of God are Christ's brothers. (Matt. 12:50.)
2. He is not ashamed to call them brethren. (Heb. 2:11.)

VI. LOVER.
1. Christ's love for the church. (S. of Sol. 4:9-15.)
2. The church's attachment for Christ. (S. of Sol. 3:1-5.)

VII. BRIDE.
1. The believer is espoused to Christ. (2 Cor. 11:2; Rom. 7:4.)
2. The church of God is the bride of Christ. (Rev. 21:9.)
3. Christ is the bridegroom. (John 3:29.)
4. Their mutual attachments. (Isa. 62:5.)

THE STONE ROLLED AWAY

(An Easter Sermon)

Text: And when they looked, they saw that the stone was rolled away.—Mark 16:4.

BY GEO. W. OLSON

I. VANISHED DIFFICULTIES, "WHO SHALL ROLL AWAY THE STONE?"
By divine power.
a) God is greater than our fears.
b) "The greatest trouble I ever had I never had."

II. VANISHED DARKNESS.
Expected to see dark, cold things, but
a) Found tomb full of light.
b) Saw angels with shining garments. Angels of joy and light and good.
c) Christ's tomb a window into eternity.

III. VANISHED DEATH.
1. Tomb of death in a garden of life.
2. Why seek living among the dead?
a) Many look in the wrong place for Christ.
b) Boy looked in chrysalis for caterpillar, when the butterfly was on the wall.
c) Life and immortality brought to light by the gospel.
(1) "I sleep, but my heart waketh" (S. of Sol. 5:2).
(2) Seed in mummy-pit for 3,000 years. Grew when planted.
(3) Death is morning star, not evening star. Sunrise in another country.

IV. VANISHED DOUBT, "COME SEE THE PLACE WHERE THE LORD LAY."
1. Proof of resurrection—empty grave.
a) Many infallible proofs. (Acts 1:3.)
b) Universal evidence.
c) Unintentional evidence.
(1) Apostolic preaching.
(2) Day of rest.
(3) Moral transformations.
2. Basis of our faith.
3. Groundwork of our hope.

CONCLUSION.
Women became the first heralds of the resurrection, "Go, tell his disciples and Peter." How are we carrying out our commission?

THE RESURRECTION OF JESUS CHRIST—SERMON 1

Its Importance for Christianity and for Us

Text: Rom. 10:1-9

BY G. P. TASKER

I. TO THE APOSTLES OF JESUS.
The resurrection of their Master was more than an article in a creed.
Without *him* they were only Jews.
Picture the scene implied in Luke 24:21; 1 Pet. 1:3; Mark 16:9-11.
(1) No *heart* to preach with Jesus in the grave: the soul was gone out of their Christianity.
(2) No *message*. Who would listen to the *teaching* of one whose moldering body denied all his special claims? The Jews had the law, why heed the words of a dead blasphemer?
Jesus' resurrection, therefore, was necessary for the disciples themselves and for the establishment and spread of Christianity.

II. THE RESURRECTION OF JESUS WAS REQUIRED.
1. By the very nature of Christianity itself.
Not a statutory or book religion depending upon written rules; but a fellowship, a life, depending upon a person. (John 14:1-4, 18-20; 16:16-22.)
(1) Compare Judaism and Mohammedanism in this respect.
Moses wrote a book and died and his religion went on. So with Mohammed.
(2) Christ wrote nothing, for all depended upon himself.

Christianity is absolutely unique among religions in that in it everything turns upon personal relationship to the Founder.

"I [myself] am the way, the truth, and the life," etc. (John 14:6.) Christ himself is the most important thing in Christianity.

2. By the nature of his unique claims.

Nothing in the claims of Moses or Mohammed required a *personal* resurrection. Not so with Jesus. His ethics and general teachings about God and the nature of true religion are their own witness and vindication. They stand of themselves. But his personal claims were such as could not stand alone: God's own Son; Sole revealer of the Father (Matt. 11:27); Come down from heaven; Forgiver of sins done against God; Judge of all mankind, etc., (John 5:20-29).

All such claims were denied by his death as a criminal forsaken of God and under a curse (Deut. 21:23); and the denial would be justified if his body had gone to dust.

III. BUT JESUS' VICTORIOUS RESURRECTION

1. Cleared him of the curse of the cross.

a) With Deut. 21:23 before them, the Jews *could* not believe on him.

b) In the face of such a death, the apostles themselves were dumb. *They* could believe in him, still, because they loved him; but their *hopes* were buried with his corpse. (Luke 24:21.)

Jesus' resurrection vindicated their faith in him, such as it was, as well as forcing a reversal of the popular estimate based on Deut. 21:23. It set the seal of God's approval upon one esteemed accursed: the Holy Spirit was poured out and the Christian church was born.

2. Established his lordship over all.

a) This had been
(1) Declared in his words.
(2) Shown in his works. It was now
(3) Established by his resurrection. (Acts 2:22-36.)

b) Observe: Jesus' exaltation over mankind is not one of mere example or of moral influence. It is *personal* and *official* (Rom. 14:9; Rev. 1:5; Phil. 2:9-11). And it justifies and calls for the immediate surrender of ourselves to him.

c) This lordship voluntarily confessed now in relation to ourselves is the condition of our being saved. (Rom. 10:9; 1 Cor. 12:3.)

3. Proved the *atoning* character of his death.
   a) That he died not as a criminal but as a Savior; not as a martyr but as a Redeemer. (Mark 10:45.)
   b) A "work" was "finished" when Jesus died. (John 19:30; 1 Pet. 1:18-20.)
   c) His resurrection is the receipt God gave of the discharge of our debt. (Rom. 4:24, 25.)
      (1) The "Amen" of the Father to the "It is finished" of the Son.
      (2) No salvation for us but for that "Amen." (1 Cor. 15:16-18.)
4. Assures us of his *continued* kinship with us. (1 Tim. 2:5.)
   The eternal Son of God did not lay aside our essential humanity, which he had taken, but raised it and carried it with him into the heavenly sphere, changed and glorified indeed, but still "this same Jesus." (Acts 1:11.)

   "And didst Thou love the race that loved not Thee?
   And didst Thou take to heaven a human brow?
   Dost plead with man's voice by the marvelous sea?
   Art Thou his kinsman now?"—Jean Ingelow.

   Yes, Jesus himself, under new and spiritual conditions, but still sympathetic, able and gracious to save and to help. (Heb. 4:14-16; 7:24, 25.)
   We have a Friend in heaven today. (Heb. 9:24.)
5. Shows him to be the Savior of our whole humanity.
   Our *body* is redeemed in Christ. (Eph. 5:23; 1 Cor. 6:14, 15.)
      (1) He took our entire humanity—lived, died, and triumphed in it, leaving nothing behind but the grave clothes and mortality.
      (2) Jesus conquered death where it struck him, and where it strikes us—in the body. In his death and resurrection he broke the last hold earth has upon our human nature.
      (3) His victorious resurrection in full spiritual humanity; therefore, it is the pledge of the resurrection of those who are united to him. (1 Thess. 4:14-18.)
      (4) The *Christian* hope is not deliverance from the body, but the redemption of the body. (Rom. 8:23.)
      (5) The glorified Jesus is the pattern and the goal of all the spirit-born, all the children of God. (Rom 8:14-17, 29, 30; Phil. 3:7-21.)

THE RESURRECTION OF JESUS CHRIST—SERMON 2

The Evidence for It
I. To the Apostles. II. To Us Today.

BY G. P. TASKER

I. To the apostles—they had "many sure proofs." (Acts 1:3).
1. The empty sepulcher.
a) Never denied by the Jews. Their accusation admits it. (Matt. 28:11-15.)
What was *certain* was that the grave was empty: what was *needed* was an explanation.
Consider the foolishness of the Jews' explanation. (Compare 2 Thess. 2:11, 12.)
b) The sepulcher was certainly empty; but an empty tomb does not of itself prove a resurrection.
Only two possible alternatives.
(a) A human work—somebody had removed the corpse.
(b) A divine work—God had raised the dead.
N. B. Jesus really died. This is the point in John 19:31-35, as against the theory of swoon, or that of the Docetæ, who reduced the incarnation to a mere "appearance."
c) As a matter of fact the empty tomb created no belief. It was not even the suggestive cause of the disciples' faith in their Master's resurrection.
Mary Magdalene. (John 20:1, 2.)
Other women and men. (Luke 24:1-11.)
Peter. (Luke 24:12.)
But there was something *in* that tomb that did awaken faith, namely,
2. The linen clothes. (John 19:40.)
Consider John and Peter. (John 20:3-8.)
(1) Peter, the impetuous and hasty, *enters first.*
"Saw nothing but the linen clothes." (Luke 24:12 [Weymouth].)
(2) John, the reflective, *believes* first.
(a) Because of the way the clothes were lying. (John 20:6, 7.)
(b) To John's reflective mind the *presence* of the grave-cloths indicated that the body of Jesus had not been carried off. (No one could have taken the time to unroll the cloths or even have felt the need of removing them.) The *way* they lay made it all clear to him. It is therefore written that "he saw and believed" (John 20:8). Why? The body of Jesus had passed through the folds of the grave-cloths, leaving them lying in such a position that showed they had not

been unwound, and hence that no human hands had removed the Lord's body.

3. The appearance of Jesus himself. (Acts 1:3; 10:40, 41.)
   a) Paul's own summary of these. (1 Cor. 15:1-7.) Written about A. D. 53 and plainly independent of the gospel narratives. Acknowledged even by critics to be "of unimpeachable authority."
   b) Paul's personal witness. (1 Cor. 15:8.) Jesus' appearance to him was of the same class as the appearances to Peter and the rest; i. e., it was not merely mental or subjective in character; but objective, to the natural sight. "Have I not *seen* Jesus Christ our Lord?" (1 Cor. 9:1.)
      (1) He was the "last" to do so in that way. (1 Cor. 15:8.)
      (2) Such appearances were not meant to be continued. Given to establish the fact of Jesus' actual resurrection to put it beyond all doubt or question, they ceased after the proper witnesses had been provided. We of today stand upon testimony. (John 20:28-31.)

But is there no *evidence* for us also?

II. To us today.

1. Subjective.
   a) The witness of the Holy Spirit in the hearts of those who obey the gospel. (Acts 5:29-32; Rom. 8:15, 16.)
   b) The manifestation of Jesus himself to every loving, obedient disciple. (John 14:19-23.)

2. Objective.
   a) The observance of "the Lord's day."
   b) The existence of the Christian church itself.
      (1) The church appeared, not in Galilee, the chief scene of Jesus' ministry and the home of most of his apostles and the majority of his friends, but in Jerusalem, the hostile capital itself, the scene of his death and burial and the stronghold of his triumphant enemies.
      (2) After he had been put to death as a common prisoner and his friends scattered in despair, a Christianity based, not on his sermon on the Mount, but upon faith in his resurrection springs forth in a day—a religion of holy power gathering to itself "multitudes" of the very people who a few weeks before had rejected and crucified him (Acts 2:5). There is no possible accounting for this save by the fact asserted (Matt. 28:5, 6; Acts 4:33).

IS RELIGION A FAILURE?

Text: Jas. 1:26, 27

BY C. W. NAYLOR

I. RELIGION IS A FAILURE WHEN IT FAILS TO
   1. Cause us to love God.
   2. Eradicate hatred, envy, bitterness, and strife.
   3. Cause us to love mankind.
   4. Cause us to love our enemies.
   5. Produce a new heart, a genuine change.
   6. Enable one to live a new life.
   7. Create new and pure purposes and desires.
   8. Give peace with God.
   9. Deliver from sin.
   10. Be anything more than mere formalism.

II. IT IS A SUCCESS WHEN
   1. It brings us to peace with God. (Rom. 5:1.)
   2. We lose the consciousness of guilt. (Heb. 10:2.)
   3. We realize that God is our Father.
   4. We act from spiritual motives.
   5. We are spiritual.
   6. We sin not. (1 John 5:18.)
   7. We truly love God and man.
   8. We are truly Christlike in character and life.

III. CONCLUSION.
   1. Formal, Christless religion is always a failure.
   2. Genuine religion is never a failure. "Charity never faileth."

WORK OUT YOUR OWN SALVATION

Text: Phil. 2:12

BY J. GRANT ANDERSON

INTRODUCTION.

It is generally true that things useful must bear the marks of labor. The unchiseled stone is left behind and the uncultivated fruit is left untasted.

I. ALL MAY BE RICH IN THE GRACE OF GOD.
   1. There is a common notion that one may know without study; be profound without reflection; eloquent without meditation; be exact without calculation; but such characters exist only in mythology or in dreams.

   Poem: "Shall I be carried to the skies
   On flowery beds of ease,
   While others fought to win the prize
   And sailed through bloody seas?
   No! I must fight if I would win," etc.

   Quotation: "He who would seek for pearls must dive below."

Advice:
(1) To be successful, do not choose the easy road.
(2) No one ever became a captain of industry by watching the clock.

2. Parasites condemned.
a) Vegetable parasites—mistletoe.
b) Animal parasites—tapeworm.
c) Human parasites. (Boy on bicycle being pulled by hanging to an automobile.)
d) Moral parasites—Catholics or Protestants who allow priest or minister to do their praying and meditating for them.

II. Price of success in character-building.
1. Personal activity.
a) Men become kings by natural blood descent, but men become sons of God by choice.
b) Life comprehends activity and constant change, and such change comprehends progress. When progress ends, death will soon follow.
c) Order without progress means stagnation and death.
Example: China.
d) Progress without order means anarchy.
Example: Russia.
e) Success comes as a result of well-ordered progress; through the medium of tireless activity; being everlastingly at work; the husbanding of every resource; and the use of every construction-agency.
Bible: "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12).

III. The secret of success lies within.
1. The story is told of an astronomer who was very spiritual. His contemporaries apologized for their lack, by saying that if they had telescopes as large as the astronomer's, they, too, would be near God. This holy man surprized them by saying that he got nearer to God in his closet on his knees than he did with his telescope sweeping the skies.
2. Environment can be made to work for good.
Poem: "It matters not how wide the gate,
How charged with punishment the scroll,
I am the master of my fate,
I am the captain of my soul."
Examples of those who overcame:
(1) Zacchæus: Those who followed Christ that day should have said, "Master, go home with that rich man and help him to become saved, and we will re-

main here and pray.'' But instead they sneered. Zacchæus was undaunted by their sneers; he persevered, and was saved.

(2) Blind Bartimæus: He was opposed at both ends, but ''cried out all the more,'' and won.

(3) Woman with an issue of blood: Public sentiment and danger of death from excitement were against her; but she ''pressed through the crowd,'' and won.

3. Environment may be allowed to work ruin.

a) Rich young man: He was well trained, was moral, kept the law; had no opposition, and was loved for his morality by the Master. Instead of it being easy for him, he turned back when asked to do only *one* thing—and lost.

IV. Decision plus the grace of God will win.

1. There are physical forces within us lying latent today which tomorrow may be energized by things we may see, hear, or feel, hence we need a new supply of grace daily.
2. Men, white or black, have equally strong battles to fight whether on land or sea, in the desert, or in the verdant country or cities.
3. Happiness is a state of mind as well as a state of heart. We must work out our own salvation, for ''every one of us shall give account of himself to God.''

COOPERATION IN THE WORK OF THE CHURCH

BY MABEL HALE

Introduction.

1. Meaning of cooperation.
   a) Definition: Working together.
   b) Practical thought: Submerging of the individual for a common end.

I. The church as a whole.

1. God is the Supreme Ruler.
2. Christ is Captain and King.
3. The church is the universal kingdom of God.
4. The great aim of the church: The spread of the cause of Christ.
5. Universal motto: *The World for Christ.*

II. Two phases of the church: Home church and missions.

1. Home Church, or church in the homeland.
   a) Responsible for true gospel standards.
   b) Sends forth the army of workers and ministers to fight the enemy.
   c) Has the care of the future ministry in its young people.
   d) Holds the finance of the church.
   e) The motto: *For Christ and Souls.*

2. Missions, the church at work among those who know not Christ.
   a) This is the great field of operation for the church.
   b) Motto: *Let Our God Be Known.*

III. Two divisions of the home church—general work, and local work.
1. General work, the responsibility of which rests upon the entire church.
   a) Pushing the work in our larger cities.
   b) Support of the publishing work.
   c) Support of foreign missions.
   d) The motto: *Cause God's Work to Prosper.*
2. Local Work.
   a) Support and attendance of general meetings.
   b) Support of evangelists for new places.
   c) Extending helping hand to new and struggling congregations.
   d) Upbuilding of home congregation.
   e) Motto: *Let Us Serve.*

IV. Congregation and individual.
1. The congregation.
   a) Increased spirituality.
   b) Greater numbers.
   c) Good influence among the people.
   d) Clean members.
   e) Mutual confidence and esteem.
   f) Support of local work.
   g) Thorough-working organization.
   h) Every member busy.
   i) Giving to the support of local, general, and foreign work.
   j) Care of the poor.
   k) Motto: *Let Our Congregation Win.*
2. The individual.
   a) Spirituality.
   b) Support of local work.
   c) His portion toward support of general work and missions.
   d) A hearty interest in the church.
   e) Forgetting of self and selfish interests in the interest of the congregation.
   f) Humility.
   g) No gossipping nor faultfinding.
   h) Encouragement of pastor.
   i) Interest in the Sunday-school.
   j) Refraining from useless criticism.
   k) Pulling with the crowd against his own judgment if no principle of right is in jeopardy.

l) Looking for a job and doing it heartily.
m) Kind, forgiving, and tender.
n) Always to do his best whether leader or follower.
o) Motto: *I Will Do My Best.*

V. SUMMARY.

1. *The individual at his best.*
   (He can not cooperate if careless, indifferent, or spiritually weak.)
2. *That the congregation may win.*
   (Not one member, nor half a dozen, can pull what God means for the whole congregation to pull.)
3. *And help the local work to serve.*
   (All individuals in all the congregations working can make the work win.)
4. *That God's cause may prosper.*
   (Only through cooperation can prosperity come to the work of God.)
5. *And all men should know the true God.*
   (The work of the church is to carry the true gospel to all nations.)
6. *And the world be taken for Christ.*
   (Not every man will receive him, but every one should have a chance.)

FAITH

Text: Mark 11:12-25

BY J. GRANT ANDERSON

INTRODUCTION.

Man in every age has sought to find something which will endure.

Examples:

a) Egyptians: Great pyramids. Art of embalming.
b) Juan Ponce de Leon: Sought to find a spring in North America in which he could bathe and be renewed to perpetual youth.
c) Now, when human creeds are crumbling, man is seeking for a supersystem that may endure.
   Disappointment awaits all but the true Christian, and he exclaims with the explorer, "Eureka"—I have found it—and with the poet,
   "I have found it Lord in Thee,
   An everlasting store."

Comments on text:

a) The Master knew the time of figs was not yet.
b) Barren fig-tree represented the Jewish nation.
c) Christ expected to find fruit, but they sought to kill him.

d) Cursed the tree, not with resentment, but as a lesson to the unfruitful Jews, and fruitless souls of all ages.

Note.—Law of life is that each individual must develop *every* faculty of the soul, and bring forth *all* the fruits of the Spirit. No change in that law from A. D. 33 to now.

Definition of faith:

a) A doctrine, rule, belief, assent of mind to truth.

b) Evangelical faith, however, is accepted faith, or saving faith.

I. Faith is the dynamic of religion.

Illustration:

Compare to an engine in an airplane; if it stops, the machine comes to the ground. Apply to a soul who loses faith.

Confidence and hope walk hand in hand and upon solid ground.

Note.—The conditions of evangelical faith are predicated upon (1) ability, (2) reliability, and (3) stability.

Illustration.

We put confidence in the security of a bank in proportion to the years it has been in business without failure—100 years or five. (Apply with respect to the soul.)

II. Real faith contains no element of uncertainty.

An automobile or airplane is never absolutely safe: the engine may stop or the mechanism break down at any time. Material things will fail; but the Bible declares, "Now *abideth* faith, hope, charity."

Story: In a religious book is told the story of a Christian who in looking ahead saw lions in his way, and a hill so steep that it appeared impossible to ascend. Friends warned him that he could not make it. By faith in God he started, and to the astonishment of his friends he passed the lions safely (they were chained) and he climbed the hill without accident and passed out of sight to his reward.

Note.—Without living faith, past generations would have lost their identity and would have had no more history than a flock of sheep, a school of fish, or birds that pass in the night.

III. Faith is not dependent upon environments.

1. The same wind that blows one ship out into deeper, safer waters blows another ship onto the rocks. Success or failure depended upon the amount of sail and how managed.

2. Applied to different individuals:

a) One person uses the material of life as he finds it,

and with a strong faith in God goes at work regardless of circumstances, and succeeds.

b) Another sets his sails differently and complains of his lot in life; always looks at the dark side, and by degrees loses control and is driven upon the rocks and is lost. (Apply to the apostle Paul and to Judas.)

IV. God's fatherly care seen.

1. God gave the antelope power to run swiftly from danger on the prairie; and he gave the cat family sharp claws to climb in the woods, where they could not run so fast.
2. In Matthew 6 Jesus called attention to the fact that if God takes care of the fowls, etc., it stands to reason he will take care of his sons and daughters. He was speaking to some doubters and emphasized his discourse by saying, "O ye of little faith."

V. Faith is believing God.

1. We accept such statements as that 2 & 2 are 4, that water boils at 212 degrees F., that we reap what we sow literally—then why not accept the facts written in the Word of God? The promises of God are yea and amen to all who believe, i. e., they are exactly true.
2. Faith questions not, and does not waver.

The poet Tennyson, in describing a battle fought under wrong orders at Balaklava, wrote in part as follows:

"Their's not to make reply,
Their's not to reason why,
Their's but to do and die:
Into the valley of death
Rode the six hundred."

VI. Doubts are traitors to the soul.

1. Sparta was once nearly destroyed because of a sleeping sentinel, and all but lost by a traitor who revealed a secret pass. (Apply to an inactive, heedless soul.)

A man with creeping paralysis generally grows worse and worse, until control of his body is lost. (Apply to a soul who allows doubts to engage his mind, until the enemy steals in and gets control.)

2. Failure generally comes because people persist in walking by sight.
3. Faith runs on and gets an answer while theologians dispute.

Note.—When Luther saw "salvation by faith," he brushed aside the middle men (priests), and Catholicism was shaken. He proved that faith was not a second-hand article, and that the common people need not linger without the court, but could enter within the holy place.

4. Living faith is the crying need of every age, and hence can not be a spasmodic force. Living faith is simply believing God's word, and, thank God it is perennial. Have faith in God!

THE COST OF ADVANCEMENT

Text: Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.—1 Pet. 5:6.

BY MABEL HALE

INTRODUCTION.

1. The Christian life is one of constant growth and advancement. To stand still is to die.
2. All true building must be from the ground up.
3. Only he knows a business who knows the workings of every part.
4. He who advances has first to begin.

I. HUMILITY.

1. Humility is unpretending and modest.
2. He who possesses humility does not think too highly of himself.
3. Humility is the opposite of pride and arrogance.

II. HUMBLE THYSELF.

1. He who humbles himself must first see that he has taken too exalted a position; at least he must see the possibility of taking such a position.
2. He must voluntarily take a lower place. This is not an easy and pleasant process.
3. Example: Moses.
   a) His position. Adopted grandson of the king; educated in all the wisdom and knowledge of the Egyptians; possibility of advancement before him.
   b) His choice: Battle with contending emotions; chooses his lot among the people of God; supposes they will understand him; takes part of persecuted Hebrew; must flee from wrath of the king.
   c) In the wilderness: (Describe the roughness of the country; the crudeness of the people; his disappointment; his humble position; his submission.)

III. EXALTATION AT THE HAND OF GOD.

1. It comes when the heart is ready.
2. It is God who lifts up.
3. God will not exalt one until he is able to stand the advancement.
4. Example: Moses' exaltation.
   (Describe Moses before Pharaoh; at the Red Sea; in the Wilderness; in the rebuking of insubordinates; on Sinai.)

IV. (EXHORTATION TO HUMILITY.)

THE CHRISTIAN'S BANNERS

Text: We will rejoice in thy salvation, and in the name of our God we will set up our banners.—Psa. 20:5. (See also Psa. 60:4.)

BY C. W. NAYLOR

I. THE CHRISTIAN SHOULD STAND FOR DEFINITE PRINCIPLES, CLEARLY THOUGH HUMBLY AVOWED, SO THAT HIS ATTITUDE MAY BE KNOWN BY ALL. HE SHOULD "SHOW HIS COLORS"
   1. Humbly, as becomes a Christian.
   2. Fearlessly, being in the right.
   3. Continuously, truth changes not.
   4. Wisely—consistently.

II. WHAT THE BANNERS ARE:
   1. The white banner of peace. (Rom. 14:19, 17; Heb. 12:14.)
   2. The golden banner of love. (S. of Sol. 2:4.)
      a) Love toward God.
      b) Love toward our friends.
      c) Love toward our enemies.
   3. The blue banner of fidelity—"true blue." (Rev. 5:10.)
      We should show fidelity
         (1) To God and his truth.
         (2) To God's church.
         (3) To each individual saint.
         (4) To sinners.
         (5) In business.
         (6) In all relations of life.
         (7) "Unto death."
   [a]4. The red banner of conquest. (1 Tim. 6:12.)
      We should hate evil. (Psa. 97:10.)
         (1) We should war against it.
         (2) We should overcome it.
   [b]5. The black banner of "no quarter."
      a) Never compromise with nor tolerate evil.
      b) Suffer it not in ourselves.
      c) Excuse or condone it not in others.

III. WE SHOULD KEEP ALL OUR BANNERS FLYING.

[a]To raise the red flag in battle signifies, "We will never surrender, we will conquer or die."

[b]To raise a black flag signifies, "We will take no prisoners. The fight is to the death."

THE SECRET OF SUCCESS

Text: Acts 1:6-8

BY J. GRANT ANDERSON

INTRODUCTION.

If a man hints that he has the "key" to success, the "key" to a gold-mine, or the "key" to the storehouse of spiritu-

al power, all within hearing will stop and listen. The disciples were eager to learn the nature of the kingdom over which Christ was to reign. Following his evasive answer, Christ told them where to find the "key" of a successful Christian life.

I. POWER IS NEEDED TO SUCCEED IN ANY OCCUPATION.
1. The successful farmer harnesses every agency at his command—horses, water, gas, wind.
2. Manufacturers utilize every power within their reach—coal, gas, steam, compressed air, electricity.

Note.—Natural man has great power.
He has harnessed the invisible and latent forces with which he is surrounded, and stands a master over most of the powers of nature.
Examples:
(1) Harnessed steam, hauls long trains.
(2) Has invented telescopes to view the skies.
(3) By wireless apparatus has all but annihilated space and time.
(4) Has harnessed the sun, wind, and ocean tides.

II. SIN HOLDS MAN IN BONDAGE.
1. Adam sold mankind into bondage.
Illustration: Imagine a well-ordered home, parents and children bound together in a sacred unity and love.
Enter sin: Order dethroned, virtue debased, love driven out; sickness, sorrow, and death. Apply to world, Adam, Satan, humanity. (Luke 11:20-22.)
2. Christ, the second Adam, heard humanity's cry, came and said, "Behold I give you power over all the power of the enemy."
3. Christ, knowing the weakness of men and the power of sin, said, "Without me ye can do nothing."
Illustration: A man had a grist-mill fully equipped with modern appliances, expecting to use water-power to grind his grain. The water was frozen, and the sky said unto him, "Without me ye can do nothing." He asked the sun for help. The sun smiled and melted the ice and snow, which in turn ran over the wheel and gave power to grind the yellow grain.
Apply the text: "Ye shall receive power," etc.
4. Christ makes man a master every time, and in every place. (2 Cor. 2:14.)

III. INFINITE POWER IS IN CHRIST'S NAME.
1. The girl is greater than the dress she makes; the man is greater than the machine he constructs, and God is

greater than the world he created. God's power is as great as his love—it is infinite, i. e., boundless, limitless, and eternal.

2. His divine power *hath* given unto us all things that pertain unto life and godliness. (2 Pet. 1:1-4.)

Illustration: A long train stalled while climbing a steep mountain. Another engine was attached, and yet there was not enough power. Still another was employed, and the train pulled safely over the hill.

Apply: The justified man has power—but not enough for every difficulty and occasion. Hence to the justified disciples Christ said: "Ye shall receive power [enough], after that the Holy Ghost is come upon you." (Text.)

Lastly: The Christian has power to rise, and Jude 24 declares he need not fall from grace.

DOCTRINAL

THE CHURCH OF GOD; SOME MARKS OF THE TRUE CHURCH

Text: Matt. 16:18

BY GEO. W. OLSON

INTRODUCTION.

(Emphasize importance of the subject as evidenced by the question, "What church should I join?")

I. ITS FIRM FOUNDATION.

1. Built on a rock.
   a) Not Peter alone.
   b) Christ the all-underlying foundation. (1 Cor. 3:11.)
   c) Apostles foundation stones. (Eph. 2:20.)
      Apostolic in faith and practise, not by an apostolic succession (so called) of laying on of hands.
2. It is indestructible.
   a) Foundation of God standeth sure. (2 Tim. 2:19.)
   b) "How firm a foundation ye saints of the Lord."

II. ITS DIVINE ORGANIZATION.

1. Its divine origin, "I."
   Lord pitched. (Heb. 8:2.)
2. Its divine construction, "Will build."
   a) An *organism*, not merely an organization.
      (1) Has life. Life of Son of God.
      (2) Capable of "growth." (Eph. 2:21, 22.)
          (Not circumscribed by written creeds or traditional thought.)

(3) A body in which God sets the members. (1 Cor. 12:18, 24.)
(4) Overseers made by the Holy Ghost. (1 Cor. 12:28; Acts 20:28.)
b) When built? At Pentecost. (Acts 2:47; 1 Cor. 12:13.) Some of the material gathered before, as foundation stones, but not fully organized until Pentecost.
3. Its divine name, "My church." (Isa. 62:2; John 17:11, 12; Eph. 3:15.)
a) "My" implies ownership. Purchased by blood. (Acts 20:28.)
b) "My" implies relationship. "Church of God." "Family of God."
(1) Shows whose we are and whom we serve.
(2) Other names given by men show no such relationship.
c) "Church" implies oneness. Not churches.
(1) God has but one church. (Eph. 1:22, 23; 4:4.)
(2) Nature of that oneness. Not "union," but "unity."
(Ill.—Not like crooked bars tied together, but like bars melted together in a furnace.)

III. Its aggressive invincibility. "gates of hell shall not prevail."
1. It is an aggressive church. On the offensive, not defensive.
2. It is an invincible church.
a) "Gates" stands for "councils" of hell. Councils were held at gates.
b) Death (sheol) does not sever our connection with this church.
c) Powers of hell "shall not prevail."
(1) Conquering and to conquer. (Rev. 6:2.)
(2) Looketh forth as the morning.
(a) Fair as moon—in her beauty.
(b) Clear as sun—in her assurance.
(c) Terrible as an army—in her power.

Conclusion.
1. Are you a member?
2. How to become one.
a) By divine revelation. (Matt. 16:17.)
b) By personal confession of the Christ. (Matt. 16:16.)

GOD'S LAW WITHIN THE SOUL

Text: Jer. 31:33, 34

BY F. G. SMITH

I. Which law?
The universal, moral law. (Matt. 22:37-40.)

a) Love to God.
(1) "First" in point of time.
(2) First in importance.
b) Love to fellow men.
c) Comprises man's whole duty. (Mic. 6:8.)

II. ORIGINALLY THIS PERFECT LAW WAS INSCRIBED IN MAN'S NATURE.
Proof:
a) It is still revealed subjectively, though imperfectly, in all men, without which they could not, in the heathen state, be morally responsible. (Rom. 2:14, 15.)
b) The natural disposition to worship God. (Acts 17:24-27.)

III. SINCE THE FALL OF MAN THIS SUBJECTIVE REVELATION OF GOD'S LAW IN THE HUMAN HEART HAS BECOME SO OBSCURED THAT MAN HAS NEVER BEEN ABLE, UNAIDED, TO RECOVER HIMSELF AND RESTORE RIGHT RELATIONS WITH HIS GOD.
1. Heathen religions a failure, because they
a) Could not show the true way to God.
b) Could not reform or save man.
2. Philosophical systems also failed, because they
a) Though sometimes teaching one God, could not ascertain his relations with men.
b) Could not give an authoritative standard.
c) Could not change man's disposition from evil to righteous.

IV. HENCE NECESSITY OF OBJECTIVE REVELATION, TO SUPPLANT THE OTHER AND LEAD MEN BACK TO GOD.
1. To accomplish this end, such objective revelation must be
a) Authoritative.
b) Supernaturally revealed.
c) Able to change man's affections.
d) Progressively revealed.
e) Recorded in order to preserve intact.
2. (NOTE.—All objective revelation is but an expression of the higher, perfect law accommodated to human conditions and necessities.)

V. THE MOSAIC SYSTEM WAS SUCH AN EXPRESSION OF HIGHER LAW, BUT TEMPORARY IN ITS NATURE. (Gal. 3:19.)
1. Gave knowledge of God and of his law. (Rom. 3:20; 7 7.)
2. Was authoritative.
3. Was supernaturally revealed.
4. Was recorded in writing.
(But it also failed in that it)

5. Could not change man's sinful nature. (Heb. 7:19; 10: 1, 2, 4.)
   Note Paul's experience under that law. (Phil. 3:6 with Rom. 7:14-24.)
6. Only external—on stones and in a book.
   But it prepared the way for something better. (Gal. 3:24, 25.)

VI. THE BETTER SYSTEM.
1. Predicted. (Jer. 31:31-34.)
2. Brought about by Christ. (Heb. 8:6, etc.)
3. Renovates the moral nature and changes the affections. (John 12:31, 32; Heb. 9:13, 14.)
4. Inscribes God's higher law within. (Ezek. 36:25-27.)
   a) Love God supremely. (1 Pet. 1:8; Rom. 8:28; 1 John 4:19; Rom. 5:5.)
   b) Love men truly.
      (1) The brethren. (1 John 3:14.)
          Fervently. (1 Pet. 1:22.)
      (2) Our enemies. (Matt. 5:43, 44, 38, 39.)
      (3) All men.
          (a) Not *as* ourselves (law). (Gal. 5:14.)
          (b) But *better than* ourselves. (John 13:34.)
5. Can do God's will. (Psa. 37:30, 31; Phil. 2:13; Heb. 13: 20, 21.)

VII. PAUL'S CONTRAST OF STONE-TABLE LAW AND HEART LAW. (2 Cor. 3:3-15.)

Hesiod's poems were written on plates of lead; the famous Roman laws, on twelve tables of brass; Solon's laws, on oak planks; the Sinaitic commands, on two tables of stone—but the new-covenant law, *on our hearts.*

Increased value in writing: Lord Tennyson could take a penny paper, write a poem on it and make it worth $65,000. John D. Rockefeller can take worthless paper, write a few words on it, and it will pass for $1,000,000. But the value of a redeemed soul—*who can tell?*

"Oh! write thy wondrous law divine.
Upon the tables of my heart,
That I may keep thy statutes, Lord,
And never from thy way depart.

"Oh! may thy perfect law of truth
Through seasons' change, by day and night,
Be light and life and strength to me,
My meditation, my delight."

SANCTIFICATION A SECOND CLEANSING

Text: Sanctify them through thy truth: thy word is truth.—John 17:17.

BY R. L. BERRY

I. HISTORICAL.
1. Jesus, Paul, Peter, Jude, and John all believed in and wrote of sanctification.
2. During the apostasy, the middle ages, only now and then did any one get close enough to God to get all God had for him.
3. From Reformation times till now many prominent preachers believed and taught sanctification, as: John and Charles Wesley, John Fletcher, Bishop Foster, Bishop Asbury, Dr. Adam Clark, Doctor Peck, Mrs. Hannah W. Smith, Mrs. Phoebe Palmer, Doctor Carradine.
4. The following churches hold to the doctrine: Methodist, Free Methodist, Nazarene, various holiness bodies, and the church of God.

II. THE BIBLE DOCTRINE.
Jesus (John 17:17). Paul (Acts 20:32; 26:18; 1 Cor. 1:1, 2; 1 Thess. 5:23). Peter (1 Pet. 1:2). Jude (Jude 1, 2). John (1 John 4:17, 18).

III. A DEFINITE EXPERIENCE.
1. Do we have indefinite dollars, houses, wives, children, lands?
2. Indefinite things do not, can not satisfy.
3. If there is anything in sanctification at all, it must be definite.
4. Sanctification is by the Spirit. He is something definite.

IV. THE WORLD NEEDS THIS DOCTRINE.
1. The world in general needs to get it into its consciousness that sanctification is the end of Christ's salvation.
2. Conversion is now generally established in the consciousness of the world as necessary, it needs to get this other thought into its consciousness, so that as soon as men are converted, they will feel obliged to go on to the other grace.

V. THE CHURCHES NEED THE DOCTRINE.
1. To promote unity. Sanctification makes one. (John 17:21.)
2. Much talk of unity among the churches. Great conferences being held to discuss the way to unity. Sects realize that they are out of God's order.
3. Unity can come only as the result of a spiritual experience, a heart-work, by the Spirit being within us. (John 17: 17-21.)
4. Sanctification, being the cleansing of the heart of all carnal pride and selfishness, will bring unity.

VI. WHAT IS SANCTIFICATION?

1. See Acts 2, 8, 10, and 19 for examples of men receiving the Holy Ghost, which sanctifies. (Rom. 15:16; 1 Pet. 1:1, 2.)
2. Something God does for us. (1 Thess. 5:23.)
3. A purging, cleansing, from depravity. (Acts 15:8, 9.)
4. Makes the heart pure. (Rom. 6:18; 1 John 1:7; Matt. 5:8.)
5. Means to be filled with the Spirit, to have him within.

VII. How to be sanctified.
1. By making a full consecration. (Rom. 12:1.)
2. By faith. (Acts 26:18.)

VIII. The witness.
1. The witness always follows the work done, does not precede. (1 John 5:10.)
2. Do not look for a witness, nor pray for a witness, but look for and pray for the Spirit himself. When you get the Spirit, you have sanctification.
3. The witness may be more or less apparent, may ebb and flow as to feelings, but those who continue on the altar of God with firm faith and obedient life are kept.

MAN: HIS PRESENT AND FUTURE

Text: I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well.—Psa. 139:14.

BY H. M. RIGGLE

Note.—There are three states of human spirits taught in the Bible.
1. The first is in union with an animal body. This is the present state, and terminates at death.
2. The state when human spirits are separated from their animal bodies. This commences at death and terminates with the resurrection of the body.
3. The reuniting of spirit and body at the resurrection, in which united state they continue to all eternity.

I. The nature of man in his present state, the union of the human spirit with an animal body.
1. Man is a physical and moral being, he associates with two worlds.
2. Seen in his creation. (Gen. 2:7; 1:26, 27.)
3. Man both body and spirit. (1 Cor. 6:20; 7:34; Job. 14:22.)
4. There is a spirit in man. (Job 32:8; Zech. 12:1.)
5. The body is mortal. "Your mortal body." "Your mortal flesh."
6. The spirit is immortal. (Matt. 10:28; 1 Pet. 3:3, 4; Psa. 22:26.)

BAPTISM OF THE HOLY SPIRIT

Text: I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.—Matt. 3:11.

BY H. M RIGGLE

Preeminently this is the dispensation of the Holy Spirit.

I. THE TEXT FULFILLED AT PENTECOST. (Acts 1:4, 5; Luke 24:52, 53; Acts 2:1-4.)
   On Cornelius. (Acts 11:15, 17.)
II. PROMISED BEFORE. (Isa. 32:15-19; Joel 2:28, 29.)
III. IS FOR ALL. (Acts 2:38, 39.)
IV. AS A CHURCH, IS TO DISTINGUISH US, CHARACTERIZE OUR LIVES.
   1. Individually. (Acts 5:5; 11:24.)
   2. Collectively. (Acts 4:31-33.)
      "Be filled with the Spirit."
      "Rivers of living waters."
V. HE IS RECEIVED SUBSEQUENT TO CONVERSION.
   Ex.—Apostles. Samaritans.
VI. THE WORK THE HOLY SPIRIT ACCOMPLISHES AT THE TIME WE RECEIVE HIM.
   1. Sanctifies. (Rom. 15:16; Heb. 10:14, 15; Acts 15:8, 9.)
   2. Sheds love abroad. (Rom. 5:1-5.)
   3. Gives power. (Acts 1:8.)
      "Tarry until endued with power from on high."
      "With great power, gave the apostles witness."
      Stephen. (Acts 6:8, 10.)
      a) Learning no substitute for this power. (Acts 4:13.)
      b) Eloquence no substitute for this power. (1 Cor. 2:1-5.)
      c) Place shaken.
VII. THE WORK THE HOLY SPIRIT ACCOMPLISHES AFTER WE RECEIVE HIM.
   1. Teaches. (John 16:13, 14; 14:26; 1 Cor. 2:7-14.)
   2. Directs in the things of life.
   3. Distributes gifts, etc.
VIII. IN WHOM THE HOLY SPIRIT DWELLS.
   1. Holy. (1 Cor. 3:16, 17.)
   2. Obedient. (Acts 5:32.)
IX. THE WITNESS. (Heb. 10:15.)
   Not some "blibber-blabber" of tongues. (Rom. 8:16.)

WHAT IS SIN?

BY R. L. BERRY

INTRODUCTION.

Many do not know how to determine what is wrong and are harassed by indefinite ideas of sin. It is our purpose to bring

some Bible light to bear on the question.

I. Sin is either
   1. Violating a known command or law (1 John 3:4), or
   2. Neglecting or refusing to do a known duty. (Jas. 4:17.) Law must be known. (John 9:41 and 15:22.)

II. There is a law of conscience. (Rom. 14:22, 23, 1-3.)

III. Conscience may be educated.
   1. Peter thought that it would be wrong for him to eat with a Gentile. (Acts 10.)
   2. Laws of conscience.
      a) Conscience belongs to the individual. (Rom. 14:4.)
      b) No one's conscience can hold another.
      c) Our belief governs our conscience (Rom. 14:14). Whatever law we give our conscience, that the conscience binds upon us.
      d) Conscience changes as our belief changes.
      e) Every one must be allowed freedom of conscience.
      f) The law of love is a greater law than conscience. (1 Cor. 8:9-13.)

IV. Mistakes, faults, failures, etc.
   1. No one absolutely perfect.
   2. Every one commits wrongs unintentionally. (No one perfectly does all he can, as no one knows how to do all he can; we are finite, fallible, weak in judgment, and have many frailties of human nature.)
   3. Some overzealous, some censorious, easily hurt, too severe, too easy-going, loose in business, slow, fast, etc.

V. Example of Jesus when the disciples did wrong.
   Luke 9:46, 51-56. Jesus said to Peter, "Get thee behind me, Satan," but he did not start a church trial over Peter's mistake. James and John were ready to call fire down from heaven, and were rebuked; but they were not ostracized for it. Wrongs are to be rebuked; but mistakes, even if bad ones, must be treated with brotherly kindness.

VI. Sin is rebelliousness in the heart.
   1. Sin is doing known wrongs. Those who are converted and want to do right, having a heart that is tender, are not rebellious toward God.
   2. Gal. 5:19-21; Matt. 15:19. Sin is in the heart, a rebellious attitude and feeling toward God.

THEMES AND TEXTS

REVIVAL

Prepare to Meet Thy God. (Amos 4:12.)
Three Failures. (Luke 9:57-62.)
The Blood. (Heb. 9:22.)
The Passover. (Ex. 12:21-23.)
A Convenient Season. (Acts 24:25.)
When He Came to Himself. (Luke 15:17.)
To the Backslider. (Jer. 2:9-13.)
Now is the Day of Salvation. (2 Cor. 6:2.)
Ho Every One that Thirsteth. (Isa. 55:1-3.)
Look and Live. (John 3:14, 15.)
Be Not Deceived. (Gal. 6:7, 8.)
Good News. (Luke 2:8-12.)
Must be Born Again. (John 3:3.)
Where Art Thou. (Gen. 3:9.)
Jesus of Nazareth Passeth By. (Luke 18:35-38.)
Sowing and Reaping. (Gal. 6:7.)
A Great Salvation. (Heb. 2:3.)
Why Halt Ye? (1 Kings 18:21.)
The Cost of Sin. (Jer. 5:25; Rom. 5:12.)
Weighed and Found Wanting. (Dan. 5:27.)
The Two Ways. (Matt. 7:13, 14; Prov. 14:12.)
How to Obtain Eternal Life. (Luke 10:25; 18:18.)
True Repentance. (Acts 2:37, 38.)
Washed in His Blood. (Rev. 1:5.)
Parable of the Ten Virgins. (Matt. 25:1-13.)
Excuses. (Luke 14:18.)
Man's Whole Duty. (Eccl. 12:13.)
Moral Insanity. (Eccl. 9:3.)
"Let Me Alone." (Ex. 32:7-14.)
Lifting Up the Brazen Serpent. (Num. 21:9.)
The Great Arbitration Case. (Job 9:33.)
The Lord—The Liberator. (Psa. 146:7.)
Lost, Stolen, or Strayed—A Soul. (Isa. 52:6.)
Sin Laid on Jesus. (Isa. 53:6.)
True Repentance. (Ezek. 18:26.)
First Things First. (Matt. 6:33.)
The Blight of Unbelief. (Matt. 13:58.)
The Lost Sheep. (Matt. 18:12.)
The Divine Christ. (Matt. 22:42.)
What Think Ye of Christ? (Matt. 22:69.)
Christ's Way of Dealing with Sin. (Mark 2:8-11.)
No Room for Christ. (Luke 2:7.)
Decision for Christ. (Luke 9:57-72.)
The Rich Fool. (Luke 12:16-21.)
The Strait Gate. (Luke 13:23, 24.)
All Things Are Ready. (Luke 14:17.)
The Prodigal Son. (Luke 15:11.)
The Supreme Prayer. (Luke 18:10.)
Christ Seeking Sinners. (Luke 19:10.)

Jesus Himself. (Luke 24:31.)
Must Be Born Again. (John 3:3.)
The Gift of God. (John 3:16, 17.)
Directions to Sinners. (Acts 16:30.)
The Unknown God. (Acts 17:23.)
Repentance and Restitution. (Acts 17:30.)
Now, Now—Not By and By. (Acts 24:25.)
What Is It to Be a Christian? (Acts 26:19.)
No Difference. (Rom. 3:22.)
Law and Grace. (Rom. 5:20, 21.)
Dead to Sin. (Rom. 6:3, 4.)
The Wages of Sin. (Rom. 6:23.)
Called from Darkness to Light. (1 Cor. 9:25.)
St. Paul's Gospel. (2 Cor. 5:16.)
Salvation by Works. (Gal. 2:21.)
Past Feeling. (Eph. 4:19.)
Salvation. (Tit. 2:11.)
Danger of Neglecting the Gospel. (Heb. 2:3.)
To the Uttermost. (Heb. 2:8.)
A Friend at Court. (Heb. 4:14.)
The Power of an Endless Life. (Heb. 7:16.)
The Transfiguration of Christ. (2 Pet. 1:18.)
God's Love. (1 John 4:1-4.)
The Rich Man and Lazarus. (Luke 16:31.)
The World Gained, But the Soul Lost. (Matt. 16:26.)
Is There No Balm in Gilead? (Jer. 8:22.)
Thou Art Not Far from the Kingdom of God. (Mark 12:34.)
Seek Ye the Lord While He May Be Found. (Isa. 55:6.)
Lord, Are There Few that Be Saved? (Luke 13:23.)
The Foolish Took No Oil with Them. (Matt. 25:3.)
The Righteousness of the Scribes and Pharisees. (Matt. 5:20.)
It Is a Fearful Thing to Fall into the Hands of the Living God. (Heb. 10:31.)
Harden Not Your Hearts. (Heb. 3:8.)
The Harvest Past and the Summer Ended. (Jer. 8:20.)
Now Is the Day of Salvation. (2 Cor. 6:2.)
All Men Commanded to Repent. (Acts 17:30.)
Oh, That Thou Hadst Known the Things That Belong to Thy Peace! (Luke 19:42.)
Not Every One That Saith Unto Me, Lord, Lord, etc. (Matt. 7:21.)
Behold, I Stand at the Door and Knock. (Rev. 3:20.)
How Long Halt Ye Between Two Opinions? (1 Kings 18:21.)
Seek Ye First the Kingdom of God, etc. (Matt. 6:33.)
Strait Is the Gate and Narrow Is the Way. (Matt. 7:14.)
The Vision of Dry Bones. (Ezek. 37:1-10.)
The Blood that Cleanses from All Sin. (1 John 1:7.)
How Shall I Give Thee Up? (Hos. 11:8.)
He Shall Save His People from Their Sins. (Matt. 1:21.)
Why Will Ye Die, O House of Israel? (Ezek. 18:31.)
Repent Ye, and Believe the Gospel. (Mark 1:15.)
He Healeth the Broken in

Heart. (Psa. 147:3.)
What Lack I Yet? (Matt. 19: 20.)
The Spirit and the Bride Say, Come. (Rev. 22:17.)
The Gospel Supper. An Exposition. (Luke 14:22-24.)
The Almost Christian. (Acts 26:28.)
Not Ashamed of the Gospel of Christ. (Rom. 1:16.)
Worldly Business No Plea for the Neglect of Religion. (Matt. 8:22.)
Go Out Into the Highways and Hedges. (Luke 14:22.)
The Wise and the Foolish Virgins. (Matt. 25:13.)
Christ the Believer's Wisdom, Righteousness, Sanctification, and Redemption. (1 Cor. 1: 30.)
The Pharisee and the Publican. (Luke 18:14.)
The Holy Spirit Convincing the World of Sin, Righteousness, and Judgment. (John 16: 8.)
The Conversion of Zacchæus. (Luke 19:9, 10.)
The Conversion of the Eunuch. (Acts 8:26-39.)
The Seed of the Woman and the Seed of the Serpent. (Gen. 3:45.)
The Sin of Unbelief. (2 Kings 7:19.)
A Visit to Calvary. (John 19: 5.)
Turn or Burn. (Psa. 7:12.)
The Sinner's Refuge. (Num. 35:11.)
Secret Sins. (Psa. 19:12.)
A Mighty Savior. (Isa. 63:1.)
The Warning Neglected. (Ezek. 33:5.)
The Voice of the Blood of Christ. (Heb. 12:24.)
The New Heart. (Ezek. 36: 26.)
Declension from First Love. (Rev. 2:4.)
The Blood. (Ex. 12:13.)
The World Turned Upside Down. (Acts 17:6.)
The Mission of the Son of Man. (Luke 19:10.)
The Meek and Lowly One. (Matt. 11:28-30.)
Remember Death. (Deut. 32: 29.)
Cleansing the Leper. (Lev. 13: 12, 13.)
Expiation. (Isa. 53:10.)
Nothing But Leaves. (Mark 11:13.)
The Great Liberator. (John 8:36.)
Bread Enough to Spare. (Luke 15:17.)
Without Money and Without Price. (Isa. 55:1.)
The Question of the Day. (Matt. 22:42.)
A Solemn Question. (Gen. 3: 9.)
What Christ Is to Us. (Luke 2:11.)
Our First Duty. (Matt. 6:33.)
The Lost Seeking Christ. (Isa. 55:6.)
Christ Seeking the Lost. (Luke 19:10.)
The Brazen Serpent. (John 3:14, 15.)
Tracing the Scarlet Thread. (Heb. 9:22.)
How God Loves Men. (1 John 4:16.)
The Glorious Gospel. (Luke 4: 18.)
Repentance. (Acts 17:30.)
Universality of the Gospel Offer. (Mark 16:15, 16.)
How Memory Torments the Lost Soul. (Luke 16:25.)

Christ Either Received or Rejected. (Matt. 27:22.)
The Rich Fool. (Luke 12:20.)
What Shall the Harvest Be? (Gal. 6:7-9.)
The Ten COMES of Scripture. (Ten texts.)
How to Be Saved. (Acts 16:30.)
The Love of God for a Sinning World. (John 3:16.)
Trusting in the Mercy of God. (Psa. 52:8.)
The Savior Lifted Up, and the Look of Faith. (John 3:14, 15; 12:32, 33.)
The Excuses of Sinners Condemn God. (Job. 40:8.)
The Sinner's Excuses Answered.
On Refuges of Lies. (Isa. 28:17.)
The Wicked Heart Set to Do Evil. (Eccl. 8:11.)
Moral Insanity. (Eccl. 9:3.)
Quenching the Spirit. (1 Thess. 5:19.)
The Spirit Not Striving Always. (Gen. 6:3).
Christ Our Advocate. (1 John 2:1, 2.)
God's Love Commended to Us. (Rom. 5:8.)
Parable of the Lost Sheep. (Luke 15:3-7.)
Behold, I Stand at the Door and Knock. (Rev. 3:20.)
I Am Living Bread Which Came Down from Heaven. (John 6:51-55.)
Ye Have Sold Yourselves for Naught. (Isa. 52:3-6.)
The Wicked Sentenced. (Matt. 25:31-46.)
The Parable of the Barren Figtree. (Luke 13:6-9.)
Seek Ye the Lord While He May Be Found. (Isa. 55:6.)
Let the Wicked Forsake His Way. (Isa. 55:7.)
The One Thing Needful. (Luke 10:38-42.)
The Great Salvation. (Heb. 2:1-3.)
Repent Ye Therefore, and Be Converted. (Acts 3:19.)
The Day of Judgment. (Matt. 25:31-40.)
"Who Gave Himself for Us." (Tit. 2:14.)
If Any Man Be in Christ, He Is a New Creature. (2 Cor. 5:17.)
Behold the Lamb of God. (John 1:29.)
God's Message to Israel. (Amos 4:12.)
The Lord's Side. (Ex. 32:26.)
The Protected People. (Ezek. 9:3-6.)
The Rescued Brand. (Zech. 3:2.)
The Sinner's Choice. (John 18:40.)
The Christian's Rock. (Deut. 32:31.)
A Spiritual Famine. (Amos 8:11, 12.)
The Valley of Decision. (Joel 3:14.)
The Sorrows of Impenitent Old Age. (Eccl. 6:3.)
Disappointed Procrastination. (Gen. 11:32.)
Spiritual Idolatry. (Hos. 4:17.)
Religion First. (Luke 12:31.)
God's Love to a Perishing World. (John 3:16.)
O That I Knew Where I Might Find Him. (Job 23:3, 4.)
The Nature and Importance of Conversion. (Jas. 5:19, 20.)
Thou Art Weighed in the Balances. (Dan. 5:27.)
The Final Judgment. (2 Cor. 15:10.)

The Sinner Entreated to Hear God's Voice. (Heb. 3:7, 8.)
Christ Rejects None Who Come Unto Him. (John 6:37.)
Man's Treatment of Christ. (Mark 12:6.)
The Sleeper Awakened. (Jonah 1:6.)
Joy in Heaven Over Repenting Sinners. (Luke 15:10.)
How Little Children Are Prevented from Coming to Christ. (Mark 10:14.)
An Early Interest in God's Mercy Essential to a Happy Life. (Psa. 90:14.)
Is It Nothing to You? (Lam. 1:12.)
The Early Conversion of Children. (Prov. 22:6.)
Is It Well with Thee? (2 Kings 4:26.)
Joshua's Resolution. (Josh. 24:15.)
Now Is the Accepted Time. (2 Cor. 6:2.)
The Jailer and Felix Contrasted. (Acts 16:30; 24:25.)
The Sinner Crossing the Line. (Rev. 2:21.)
The Danger of Halting Half Way. (Luke 17:32.)
Why Should the Work Cease? (Neh. 6:3.)

PASTORAL

Communion of the Holy Ghost. (2 Cor. 13:14.)
Be Thou An Example. (1 Tim. 4:12.)
Individuality with God. (Gen. 5:24.)
What Is His Name? (Ex. 3:13.)
I Am Thy Physician. (Ex. 15:26.)
How to Keep Saved. (Heb. 12:15.)
Search the Scriptures. (Acts 17:11.)
Your Adversary the Devil. (1 Pet. 5:8.)
Esteem Others Better. (Phil. 2:1-9.)
Spiritual Gifts. (1 Cor. 12:1.)
Our Eternal Home. (2 Pet. 3:10-14.)
Parable of the Talents. (Matt. 25:29.)
He That Walketh Uprightly. (Psa. 15:1-5.)
God's Ways and Our Ways. (Isa. 55:8, 9.)
The Shout of Faith. (Josh. 6:16.)
The Gospel to All the World.
Divine Guidance. (Prov. 3:5, 6.)
Selling Your Birthright. (Heb. 12:15-17.)
Lest Any Man Fall. (Heb. 12:15-17.)
The Vine and the Branches. (John 15:1.)
Have Fervent Charity. (1 Pet. 4:8.)
God's Chastening. (Heb. 12:5-11.)
With Joy Draw Water. (Isa. 12:3.)
The Sympathetic Samaritan. (Luke 10:30-36.)
Remedy for Spiritual Dryness. (Isa. 58:10, 11.)
She Hath Done What She Could. (Mark 14:3-9; John 12:4.)
Pray Ye for Laborers. (Matt. 9:36-38.)
The People Had a Mind to Work. (Neh. 4:6.)
Lot's Choice. (Gen. 13:11, 12.)
Converting the Sinner. (Jas. 5:20.)

See That Ye Love One Another. 1 Pet. 1:22.)
Follow Thou Me. (John 21:18-22.)
He That Winneth Souls Is Wise. (Prov. 11:30.)
Faithful in the Least. (Luke 16:10-12.)
I Will Be With Thee. (Isa. 43:2, 3.)
A Church of Power. (Acts 4: 31-33.)
He Will Fulfil Your Desire. (Psa. 145:19.)
Closer to God. (Psa. 42:1, 2.)
Walking With God. (Gen. 5: 22, 24; Heb. 11:5.)
Meekness and Humility. (Num. 12:3.)
Unconscious Influence. (John 20:1-8.)
Be Decided. (Josh. 24:15.)
Discouragement. (Num. 21:4.)
A More Excellent Way. (1 Cor. 12:31.)
All Things Work for Our Good. (Rom. 8:28.)
Be Not Overcharged with Cares. (Luke 21:34.)
He Careth for You. (1 Pet. 5: 7.)
Put on Charity. (Col. 3:12-14.)
Be Unmovable. (1 Cor. 15:58.)
Take Heed Lest You Fall. (1 Cor. 10:12.)
Supping with the Lord. (Rev. 3:20, 21.)
The Fervent Prayer Availeth Much. (Jas. 5:16-18.)
Adorn the Doctrine with a Holy Life. (Tit. 2:10.)
The Ribbon of Blue. (Num. 15:38, 39.)
Compassion for the Crowd. (Matt. 15:32.)
Jesus Only. (Matt. 17:8.)
Watchfulness Enforced. "Whatever He Saith unto You, Do It." (John 2:5.)
Abundant Life. (John 10:10.)
Vision Before Work. (John 21:1-14.)
The Christian Name. (Acts 11:26.)
Obeying the Heavenly Vision. (Acts 26:19.)
Glorying in the Cross. (Gal. 6:14.)
Faith, What Is It? (Eph. 2: 8.)
The Fellowship of His Sufferings. (Phil. 3:10.)
Faith and a Good Conscience. (1 Tim. 1:19.)
Faith in God. (Heb. 11:1.)
Imitation of Christ. (1 Pet. 2:21.)
The Victory of Faith. (1 John 5:4, 5.)
Types of Churches. (Rev. 2: 11.)
One Thing Is Needful. (Luke 10:42.)
The Time Is Come that Judgment Must Begin at the House of God. (1 Pet. 4: 17.)
As Ye Have Received, So Walk. (Col. 2:6.)
Young Converts Cheered by Christ's Victory. (John 16: 33.)
Cast Not Away Your Confidence. (Heb. 10:35.)
Let Him That Thinketh He Standeth. (1 Cor. 10:12.)
Perseverance in Prayer Illustrated. (Luke 18:1.)
Jacob Wrestling with the Angel. (Gen. 32:24-30.)
What Doest Thou Here, Elijah? (1 Kings 19:9.)
Why Tarriest Thou? Arise, and Be Baptized, etc. (Acts 22: 16.)
And Some Fell Among Thorns.

(Matt. 13:7.)
The Duty of Searching the Scriptures. (John 5:3-9.)
Satan's Devices. (1 Cor. 2:11.)
The Temptation of Christ. (Matt. 4:1-11.)
The Unbeliever Convinced. (John 20:29.)
Spiritual Revival the Want of the Church. (Habakkuk 3:2.)
Rahab's Faith. (Heb. 11:31.)
The Outpouring of the Holy Spirit. (Acts 10:44.)
Jesus Only. (Matt. 17:8.)
Carried by Four. (Luke 5:16-26.)
Harvest-Men Wanted. (Matt. 9:37, 38.)
Courage in the Work of the Lord. (Josh. 1:6.)
His Own Brother. (John 1:41.)
Compassion and Sympathy. (Luke 10:29.)
Our Lord's Return. (2 Tim. 3:16.)
Laying Up Treasures in Heaven. (Matt. 6:20.)
Responsibilities of Parents. (Deut. 5:29 and 6:7.)
Faith, and How to Get It. (Matt. 15:28.)
How to Study the Bible. (Acts 8:30.)
Praise an Element of Power. (Neh. 8:10.)
Lot in Sodom. (Gen. 13:12.)
Their Rock not Equal to Ours. (Deut. 32:31.)
Who are Christians? (1 John 3:14.)
The Faith of Caleb and Joshua. (Num. 13:30.)
God's Despised Instruments. (1 Cor. 1:27.)
Stewardship. (Luke 16:2.)
Christian Affinity. (Amos. 3:3.)
The Love of the World. (John 2:15.)
Converting Sinners a Christian Duty. (Jas. 5:19, 20.)
Behold These Three Years I Came Seeking Fruit. (Luke 13:7.)
Blessed Is the People That Know the Joyful Sound. (Psa. 89:15.)
I Shall Be Satisfied When I Awake with Thy Likeness. (Psa. 17:15.)
Let Not Your Heart Be Troubled. (John 14:1-6.)
I Am the Door of the Sheep. (John 10:7-11.)
High Feelings not to Be Sought for Their Own Sake. (Acts 20:18, 19.)

Jan 26
Mar 9
April 13

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